

MR. OZELL'S
DEFENCE
AGAINST THE
REMARKS

Publish'd by *Peele and Woodward*, under
the Name of the TRANSLATORS,

On his TRANSLATION of the

ROMAN HISTORY.



LONDON.

Printed by T. EDLIN, at the Prince's-Arms over-
against Exeter-Exchange in the Strand. 1725.

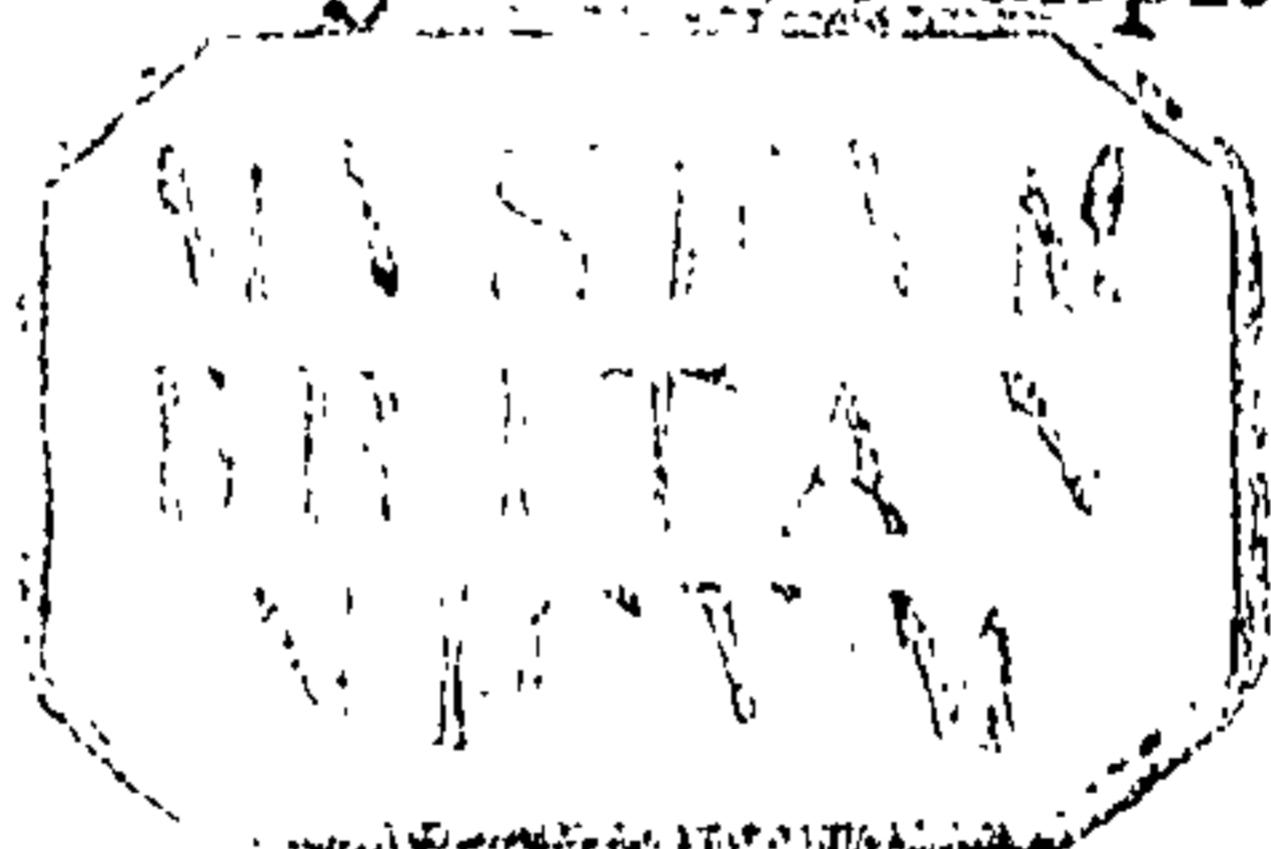


REMARKS

Publish'd by Peele and Woodward, under
the name of the *Translators*.



BEFORE we make any critical
Remarks on the few Pages of Mr.
Ozell's Translation of the *Roman*
History, which are publish'd in
his N°. I. we think it necessary
to give some Reason for our acting
a Part which ought to be unpleasing to every
Gentleman.





Mr. Ozell's

DEFENCE.

I Do not know why it should be a part at all unbecoming any Gentleman, and consequently why it should be at all *unpleasing* to him, to inform the Publick of any imposition which is intended against them. If my Translation had been so full of blunders as this Critick would have made the World believe, he had been highly to be commended for publishing his Remarks upon it: but if after five months narrow search, instead of numberless mistakes which he promised to shew, he at last produces but a Dozen, which he calls so, whereof two had been corrected some months before by myself, and seven I shall shew not to be any mistakes at all; then this Critick is certainly acting a part so scandalous, that it ought to be unpleasing to every Gentleman, especially if that Gentleman should happen to be one who had always profess'd friendship to the person he so injuriously attacks.

The

4 Remarks publish'd by P. and W.

We might alledge, that Mr. Ozell, as a Translator, has no right to be spared. He owns in an Advertisement at the end of his *Telemachus*, that Mr. Boyer, being sensible of the Mistakes committed in his Translation of that Work, had offered to prepare a new Edition more correct; notwithstanding which, Mr. Ozell takes pains to expose those Mistakes, and publishes a Translation of his own,

This his Conduct with regard to Mr. Boyer ought to silence his Complaints against us; were we really the Aggressors. But he very well knows that Mess. Woodward and Peele were the first who advertised a Translation (by several Hands) of the *Roman History*; and could there be a greater Insult upon the Persons engaged in the Work, than afterwards to publish his Resolution

The Reader will naturally imagine that the Critick gives a hint at the *few Pages* which there are in my first Number, only as an excuse for his shewing no more mistakes in that Number. Those few Pages are above a hundred, and the mistakes are six.

I never desired that any Translation of mine should be spared, and if this Gentleman had made five times as many Criticisms upon this of the *Roman History*, I would have corrected all the real faults he had observed, and should have look'd upon myself as obliged to him, even tho' he had made them publick, if he had only done it in a less affronting manner; tho' the World will, I dare say, join with me in opinion, that for only six mistakes a private admonition might have served, and would have been much more suitable to the part of a Gentleman.

My conduct in the affair of *Telemachus* was quite different. There was no name to the old Translation, and it was so full of faults that it was a shame so fine a Poem should be so mangled in our Tongue. And yet, upon Mr. Boyer's acknowledging the mistakes committed in the Translation of that Work, of which he did only a part, I was so far from taking pains to expose those mistakes, that out of a List of some hundreds which I had and have still by me, I took notice of no more than would justify my undertaking a new Translation.

As to my knowing that *Woodward* and *Peele* had advertised a Translation of the *Roman History*, before I went upon mine, I absolutely deny it, and the Gentleman, whose way of writing I am so well acquainted with as to find him out, from that and some other circumstances, to be the Author of this Criticism, knows very well that I told himself I had never heard of such an Advertisement,

6 *Remarks publish'd by P. and W.*
tion to undertake the same Work, with his name
subscrib'd in large Characters, as if he thought
that alone sufficient to deter us from our En-
terprise?

We confess that we did inform Mess. *Woodward*
and *Peele*, that there were many mistakes in his
N^o. I. but we had no farther share in their Adver-
tisement of *August 24*, wherein his Capacity
seems to be call'd in question; so that his Wrath
against us, which he vented in hard Words, was
too hasty. We have nothing to do with his Ca-
pacity, but with his Performance; and if we
point out the Faults of the latter, it is only in
our own Defence, against what we are told is an
Invasion of our Property.

At

tisement, and that if I had, I would never have engaged myself in the Work, unless I had seen that their Translation was so bad as to make another necessary. This therefore is asserting an absolute falsehood; a part *that ought to be much more unpleasing to every Gentleman than making any critical Remarks whatsoever.*

The observation of the size of the Characters in which my name was printed, is as ridiculous as could be wished. I believe indeed that when the Booksellers (who will always do things their own way) put my name in their Advertisement, they did not think it would be any discredit to their undertaking; and when a Translation of a valuable Work is published without any name, the Publick is very apt to judge that the Author of it is either ashamed of his name or his performance. If such a Work be done carelessly, there is nobody to answer for the faults: whereas when a man prefixes his name to a Translation, he sets his reputation upon its fidelity.

The Advertisement which this Critick (under the name of the *Translators*) has the modesty to deny he had any further share in, than to inform *Woodward* and *Peele* that there were many mistakes in my N^o. I. was published the very next morning after my first Number came out; so that, as it requires some notice to get an Advertisement into the Papers, he must have given them that information before he saw the Book. Which the World will very readily believe to be the case, from the small proof he has brought of that heavy Charge, so often repeated in *Mist's Journal* and other Publick Prints, *viz.* that my Translation of the *Roman History* was full of unpardonable blunders, that I had frequently mistaken the Authors Sense, and had no Capacity for such an Undertaking. As for my blunders and

At the same time we are far from imagining that our own Translation is perfect. We cannot pretend that it has had *the Approbation of Judges from whose Sentence there can be no Appeal.* It is probable that Persons better skill'd than we in the two Languages may discover many Defects in our Performance. We hope however that we have not committed any Errors which can mislead the Reader.

The whole Work, when compleated, will make a Book of considerable Price, and those who intend to purchase it have therefore Reason to expect that it should not be done carelessly, which is hardly to be avoided, if it be done with Haste.

'Tis possible we may not go on so fast as Mr. Ozell. Nay, if any body will shew us that we have

and mistakes, this Critick, as sharp-sighted as he is, has not been able to find out above six, tho' when he penned that Advertisement, he could not be certain there was so much as one. As to my Capacity for such an Undertaking; there was a time when this Critick thought I was capable of such a task, when he got me to translate for him into English his *French* Copy of the Life of ————— which, tho' I would not have done it for the Bookellers under five Guineas, I did *gratis* for him, because I honour'd him for his Learning, tho' I never had any great opinion of his Sincerity, no more than the World has of his Christianity.

Whether their Translation be perfect or no, will, I believe, appear from my observations upon it, which I have subjoin'd to this Defence of myself, and which I believe will fully prove that they have committed very many errors that may mislead the Reader: which after their rigorous Criticism upon my performance, and having my translation for their guide besides, is unpardonable.

All the Answer I shall give to the haste with which they would make the Publick believe I dispatch this Work, is, that I neither have hitherto, nor shall hereafter suffer any part of it to go out of my hands till after three Revisals, two in the Manuscript, by itself and with the Original, and one afterwards in the Proofs. By means of which care, tho' six very slight mistakes have slipt me, they cannot charge me with one omission; whereas I shall prove several upon them, from their neglecting to give themselves that Trouble.

I dare say the Publick will expect these other Undertakers should keep the Promise they have

have fallen into half so many gross Errors as that Gentleman has done in the same Number of Pages, we shall desist entirely from our Enterprise, as thinking ourselves unequal to it. But if, in the Opinion of the Publick, we shall have happened to succeed hitherto better than he, we are determin'd to pursue our Translation with the utmost Expedition, consistent with Care.

Before we proceed to our Remarks on Mr. Ozell's N°. I. we further think it proper to insert here some Extracts from his several Advertisements.

[It is unnecessary to re-print those here.]

If after these Declarations it shall appear that there are in Mr. Ozell's N°. I. a great Number of Misinterpretations of the Original, and other Instances of Carelessness, not remark'd by him in his Revisal of his Work, we are at a Loss to guess what Excuse he will make to the publick.

The only Mistake which he has taken notice of in the Preface, is that in p. xxi. where *the War between the Romans and Persians* is put for *the War between the Romans and Perses*, (King of Macedon.)

We shall point out a few more.

Quoique nous ayons fait espérer au Public une Histoire complète de Rome, depuis son Etablissement, jusqu'à la Cessation de son Empire, & que nous nous disposions à remplir un si vaste Dessein, nous ne nous sommes

here given in so solemn a manner, to desist entirely from their Enterprize, if they be shewn that they have fallen into half so many gross Errors as I have done, in the same Number of Pages; when instead of half so many, I prove them to have been guilty of at least twenty times more.

There is no occasion to re-print here my Advertisements in vindication of myself, publish'd in the *Whitehall-Evening-Post*, *August 24, 1725.* *Post-Boy*, *September 4, 1725.* *Whitehall-Evening-Post*, *September 11, 1725.* *Daily-Post*, *September 20, 1725.* which they quote to shew that I declared my Performance to be quite clear of Errors; and all the Excuse I shall make to the Publick for the Instances of Carelessness they have produced, shall be, that I was conscious I had taken the utmost care in what I had done, and therefore till some Errors were shewn me, I had a much better right to affirm there were none, than they had to affirm that my mistakes were innumerable, before they had examin'd a Page of my Translation: especially after I had taken the pains to revise it all over afresh with the greatest rigour, notwithstanding all which, the three very trivial oversights which I acknowledge out of the twelve they charge me with, might very well escape me.

I shall now proceed to shew, that most of the Twelve Errors which they think they have found out, after their five months examination, are parts of my Translation upon which perhaps I ought to value myself.

sommes engagés, jusqu' icy, qu' à representer, en douze Volumes, la Suite & les Actions des Rois, qui precederent la Republique, & des Consuls qui la gouvernerent, tandis qu' elle subsista. Pour nous contenir dans les bornes de la Promesse qui nous lie, nous ne rendrons Compte icy, que du morceau d' Histoire, que nous avons promis.

Mr. Ozell's Translation.

Pref. p. vii. "Tho' we have *promised* the Publick a complete History of *Rome*, from the Establishment to the End of its Empire, and are taking the necessary Steps for executing so vast a Design; yet at present we are under Engagements only for relating, in twelve Volumes, the Succession and Actions of the Kings that reign'd before the Republick, and of the Consuls that govern'd while that subsisted. To keep therefore within the Bounds of those Engagements, we shall give an Account here only of that Part of the History which we have obliged ourselves to publish.

If the Jesuits do not esteem a Promise to be an Engagement, it is not without Reason that they are accused of being *Docteurs de la Morale relachée*; but in this Passage the Authors do not say that they have promised, but on the contrary, that they have not promised a *complete History*, tho' they have given the Publick some Hopes of one. They have promised only a *Part*, and to keep within the Limits of that *Promise*, which binds them, they in the Preface give an Account only of that *Part*. Besides, how does the Beginning of this Paragraph agree with the Ending? *Tho' we have promised the Publick a complete History, we shall only give an Account of that part of the History which we have obliged ourselves to publish.*

Mais

The whole meaning of this is, that the Authors are under engagements only for twelve Volumes by the Terms of their Subscription, tho' they have promised to prosecute the History a great deal further: for which we must expect they will make new Proposals when they have finished *that Part of the History which they have obliged themselves to publish by this present Subscription.*

When

Mais à leur tour, les Vainqueurs communiqueront à leurs Conquerants, avec leur Politesse, les Vices de leur Païs.

p. x. l. ult. “ But then the vanquished in Revenge shall communicate to their Conquerors, together with their Politeness, the Vices of their Country.

We need not make any Comment upon this strange kind of Revenge.

Nous pouvons dire, qu'on a poussé à l'Excès le Reproche qu'on leur a fait d'avoir ignoré l'Art de figurer leurs pensées.

p. xvi. “ We may also venture to affirm, that they have been charged too far with the Approach of Ignorance in the Art of expressing their Thoughts.

Figurer ses pensées signifies, *To write, or express one's Thoughts by visible Characters*; so that this Translation does not convey the Sense of the Authors.

Pour venger Marseille du Ravage des Salyes, & les Autunois du Pillage des Arvernes & des Allobroges, Rome fera successivement passer des Armées au delà des Alpes.

p. xxxiv. “ To revenge Marseilles for the Ra- vages of the Salyes and Autuneze, and for the Pillages of the Averni and Allobroges, Rome shall send out several Armies beyond the Alps.

In this Translation the *Autuneze* are spoken of as Enemies who had ravaged *Marseilles*, whereas they were Allies of the *Romans*, and had been pillaged by the *Averni* and *Allobroges*. They were People to be revenged, not of whom Vengeance was to be taken.

Il est à croire que le Ciel, qui ne laisse guère sans Recompense temporelle le bon Usage de la Raison, récompensa dans les Enfants la Probité de leurs Peres. Il voulut encore que l'héroïsme des Vertus Romaines, servît

When I used this word *revenge*, I had in my eye that thought which has been always so much admired in *Juvenal*.

S&evior armis

Luxuria incubuit, victimq; ulciscitur orbem.

*And wasteful Riot, whose destructive Charms
Revenge the conquer'd World, of our Victorious
Arms.*

Dryd. Transl.

Expressing their thoughts by visible Characters
wou'd have been better, and shall be so corrected.

This shall be corrected.

By

servit de Modelle à toutes les Nations, & que dans la véritable Religion même, on en fit Usage ou pour se confondre, ou pour le relever par de plus sublimes Motifs.

p. xxxv. "We may reasonably suppose, that "Heaven, which rarely suffers a right use of our "Reason to go without *even* a temporal Reward, "might favour the Children for the Probity of "their Forefathers. It might also intend, that "the heroick Virtues of the *Romans* might serve "for an Example to other Nations, and that they "might be of some use, even in the true Reli- "gion, either for a Shame to its Professors, or to "stir them up to heighten *it* by more exalted "Motives.

Here are two very gross Misinterpretations of the Original.

The Word *even* implying, that a right Use of Reason *will always have an eternal Reward*, as well as frequently a temporal one, intirely perverts the Meaning of our Authors, who suppose that Acts of mere human Virtue are rewarded in this Life, because they are to have no Recompence in the other, agreeable to St. Austin, quoted in the Margin. *Non est quod de summi & veri Dei Iustitia conquerantur, acceperunt mercedem suam.* Aug. de Civit. Dei. l. 5. cap. 15.

The Pronoun *it*, in the last Line, relating to the true Religion, destroys likewise the Sense of the Authors, and makes them talk absurdly. It is not the true Religion, but heroick Virtues, which may be heightened by exalted Motives.

En liant les circonstances les unes aux autres il [Dion. Hal.] *tient les esprits en suspens, & fait servir jusqu'à ses Digressions, comme de Nœuds, qui font attendre des Dénouemens.*

p. xxxviii. "By connecting the Circumstances "one with another, he keeps the Mind in suf- "pence,

By the word *even* I did indeed mean what I am here charged with, namely, *that a right use of Reason will always have an eternal Reward*, tho' the Gentleman, who I am very well assured is the Author of these Remarks, has taken a great deal of Pains to undceive mankind of those prejudices.

18 *Remarks publish'd by P. and W.*

“ pence, and makes use even of his Digressions
“ as so many Knots to delay the Unravelling.

If this Translation were just, the Authors would talk very sillily, by making that peculiar to *Dion. Hal.* which is common to every Writer who uses Digressions, and particularly to the Author of *The Tale of a Tub*. Digressions always delay the Unravelling of the main Story. But the Words of the Original express, that the Digressions of *Dion. Hal.* are themselves Knots, of which the Reader must wait the untying.

“ *À l'égard de nos injustes Agresseurs s'il s'en présente, nous nous efforcerons de leur faire sentir la vérité.*

“ p. lix. “ As to any unfair Adversary that may attack us, we shall endeavour to beat the Truth into him.

What strange Language is this to be put into the Mouths of two reverend Fathers of the Society of Jesus ! The Words of the Original express nothing so furious, *We shall take pains to make them sensible of the Truth.*

I desire the Reader to look carefully into this Remark, and try if he can make any meaning out of it. This Critick allows *Dionysius's* digressions to be *Knots of which the Reader must wait the untying*, but he will by no means grant them to be *Knots that delay the Unravelling*. Every body that is any thing acquainted with Letters, will presently see that this Expression is a Metaphor taken from Dramatic Poetry, wherein the Incidents are made use of as *Knots to delay the Unravelling*: but these very exact Translators, as in this particular instance, so almost every where else, have taken a good deal of pains to destroy all the Authors Metaphors in general, as will be shewn by and by.

After the Authors had said, in this very Paragraph, that to enter upon this Province (of Roman History) was *se donner pour des champions, prêts à combattre, en champ clos, contre tous venants* (proclaiming oneself a Champion ready to tilt with all Comers) I thought it was carrying on the Metaphor, not improperly, to say that *if any unfair Adversary attack us, we shall endeavour to beat the Truth into him*. But this Remark, as well as the last, proceeds entirely from the aversion which this Critick has taken to Metaphors in general.

The two next Observations will convince every candid Reader both of the Malice with which this Criticism was wrote, and of the small subject there was in my Translation for that Malice

L'Empire dont j'ecris l'Histoire, s'étendit au loin dans les trois parties du monde, & n'eut guère d'autres Limites que celles de l'Hémisphère où nous habitons.

Hist. p. 5. "The Empire, whose History I am writing, extended far and wide in the three known Parts of the World, and had no Bounds but those of the Hemisphere wherein we dwell.

If the *Roman Empire* had no Bounds but those of our Hemisphere, it did more than *extend far and wide in* the three known Parts of the World, for it took in all the World then known, and a great deal more, which to say is surely an Absurdity, not to be excused by calling it an Hyperbole. The Words of the Original *n'eut guère d'autres limites, had scarce any other Bounds,* are an Hyperbole strong enough. The Translation, *had no Bounds,* is no Figure, 'tis a Falshood.

Les bornes qu'on doit donner à la Noblesse, constituée en Dignité.

p. 6. "The Limits that ought to be prescribed to the Nobility, created chiefly for Dignity.

The Words *constituée en Dignité,* signify, *established in Authority,* not created chiefly for Dignity, which is unintelligible.

N. B. Mr. Ozell, after having endeavour'd to justify these two latter Mistakes, has inserted them among his Errata at the End of his N°. III.

to feed upon; since if the Critick cou'd have found a sufficient number of gross mistakes to have shewn his Reader, he wou'd never have made up his Dozen with two very slight and not altogether unjustifiable ones, which I had already corrected so long ago.

If

22 Remarks publish'd by P. and W.

Le Vivre des Aborigenes étoit agreste, & leur Société n' étoit point policée par des Loix.

p. 22. "The way of living of the *Aborigenes* was "rural, and their Society regulated by no Laws.

The Word *agreste*, which is here translated *rural*, signifies *rustic*, or *savage*. A *rural Life* may be very elegant and polite, and can never express a Life regulated by no Laws.

Trente ans après l'Erection de Lavinium, Ascagne fixa son Sejour dans Albe. Il en fit le siege principal de son nouveau Royaume. Le Domaine de Lavinie, non plus que celui d'Ascagne ne furent plus Troublez.

p. 36. "Thirty years after the Building of *Lavinium*, *Ascanius* fix'd his Abode in *Alba*. He made it the principal Seat of his new Kingdom. He left *Lavinia* and *Ascanius* in the quiet Enjoyment of their Inheritance.

Ascanius left *Lavinia* and *Ascanius* in the quiet Enjoyment of their Inheritance. What can a Reader guess to be the Meaning of this? The Original ought to be render'd thus, *Both Lavinia and Ascanius remain'd for the future in the quiet Possession of their Inheritance.*

Il apostila un de ses Courtisans pour s'avoir de Numitor, s'il étoit instruit du sort des deux Princes qu'il avoit cru noyés.

p. 50. "He (Amulius) dispatch'd one of his Courtiers to Numitor to enquire whether he knew what was become of the two Princes.

Would

If this observation were granted, it would never amount to a mistake of the Authors sense, which is what the Critick ought here to have proved me guilty of, but at most to an inaccuracy of expression. But the Authors here (as the person who wrote this Criticism very well knows) never meant that the *Aborigines* were *savage*, but only that they were not gathered into Cities. Besides, it is plain I did not intend the word *rural* to express *a life regulated by no laws*, by my making use of the disjunctive *and*: The way of living of the *Aborigines* was *rural*, *and* their Society regulated by no laws.

This shall be corrected: which makes up three Slips.

Here

Would not one think by this Translation that *Amilius* had openly sent a Messenger to enquire, &c? the Word *aposta* signifies that he employed a Person underhand, privately, to get out the Secret by Art.

Tho' Mr. Ozell will not allow that he has mis-construed the Original in more than one Instance, we presume it is now pretty evident that there are at least one Dozen of Misinterpretations (such as either puzzle or mislead the Reader) in the few Pages of his N°. I.

We shall now give some Instances of his Carelessness of another Kind.

Pref. p. iv. "Not one of those Authors, who have surviv'd the *Barbarism* or *Destruction* of Time.

The Barbarism of Time is new; and that it has surviv'd the *Destruction of Time* can hardly be said of any thing till Time shall be no more.

P. xii. "Dionysius of Halicarnassus has purged his *Roman Antiquities* of most of the false marvellous, which some Latins had dress'd them up with. His Penetration has put a Stop to many Clamours from our modern Criticks.

That *Dion. Hal.* who lived so many Centuries ago shou'd put a Stop to Clamours from our *modern* Criticks is very extraordinary.

Ibid. "They wrote merely by their *Invention*, and the Stories current among the People, or Traditions delivered down by Word of Mouth, were their only *Rules*,

Here again I cannot be charged with mistaking the Author's Sense. I thought that as *Amulius* was at that time possessed of the Supream Power, it became him better to dispatch a Courtier to enquire openly of *Numitor* whether he knew what was become of the two Princes, than to send a person to *pump* him, as this Critick wou'd have had it.

Thus besides the two Mistakes which I had before corrected myself, and which therefore plainly appear to have been brought in here again only to make up the Dozen, they have shewn that I have really been guilty of three which I did not find out upon my revisal of my own performance. How material they are, the Reader must judge.

The Instances of my Carelessness of another kind are so very trifling that it would be ridiculous to answer above two or three of them.

If they follow'd the Stories current among the People, or oral Traditions, they did not write merely by *Invention*.

P. xviii. "The Towns of *Tegea* and *Pheneus* resolved to decide their Quarrel by a Combat between *Three Pheneates*, *Twin-sons of Demostatus*, and *Three Tegeates*, *Twin-sons of Reximachus*

P. xlvi. "There are some *Gaps* in them, but such as were easily restored by the Studies of the learned.

Hist. p. 5. "In a word, this formidable Eagle expanded her Wings over the finest Regions of the known World.

"It is uncertain, whether her Valour, her Policy, or her civil Virtues contributed most to her Greatness.

N. B. There is no Antecedent of the feminine Gender to which *her* can relate but Eagle.

P. 26. "To add to his Perplexity, News was brought him that a foreign Army was landed upon his Coast, that it was *plundering all the Sea-shore, &c.*

N. B. The Booty could not be considerable.

P. 36. "A high Mountain shelter'd it on one side and made it inaccessible, and on the other a deep Lake formed a natural Trench that was not to be leap'd over.

N. B. A very singular Description of a Lake.

p. 39. "He had a mind by these Appearances to rob the Gods of the Worship that was paid them, and draw it upon himself.

We might here add a long List of Faults in Grammar and Style, (which is sometimes so low

A Man may write merely by Invention, and yet make the traditions current among the People, the rule or foundation of what he invents.

If there had been such an *English* word as *Trin-sons*, I would have used it. It may perhaps be a poverty in our language, but it is certain that if there had been four at one birth, *Twin-sons* is the only name we can call them by; tho' I grant that four Twins would not be so accurate as *Twin-sons*. Three Brothers born at one birth, are certainly Twins with respect to each other. But to put an end to this Objection, I must inform the Author of this Criticism that before I let this go I was so careful as to ask one whose profession should enable him to know how such Children were usually term'd, and he answer'd as I have translated it, *Twin-Brothers*. Besides, it is the very *French*, *jumeaux* (in *Latin*, *gemini*; in *Greek*, *δίδυμοι*). *Twin-sons*.

The word *her* plainly relates to *Rome*, which these polite Translators always call by the diminutive name of *It*.

This is plainly a Description of the Trench formed by the Lake, and not of the Lake itself.

The Reader is desired to observe the excellent Grammar which there is in this very Period

D 2 wherein

as to disgrace the Writers of our History); but we could not reasonably expect that any body should give himself the Trouble to read it, and therefore confine ourselves to three or four Instances.

p. xxxvii. "The *Latin* Author that serves for our Ground-work, being often too concise, has obliged us to take to borrowing.

p. xlvi. "What a Pity was it that all these Greek Authors should lie mouldring in the Dust of Libraries, to be rummaged for only by those that consecrate themselves wholly to Letters!

p. lvi. "Such commonly read but one Historian. If he happen to differ from our Relation, they would think they had a Right immediately to fall foul upon us. They would presently run out into *Declamations* of what they were mighty ignorant in...

The last Paragraph of the Preface being very remarkable for the Style, we shall give it entire.

p. lviii. "Notwithstanding all our Care and Pains we do not expect to be perfectly safe from Censure. The *Roman* History has always afforded the most Work for Criticism. In this Field the learned have fought many a Battle. To enter therefore upon a *Province* so fruitful in Dissentions is in a manner proclaiming oneself a Champion ready to tilt with all Coiners. Yet we desire to be at Peace with every body. We challenge no Man, and nothing but Necessity shall force us to defend ourselves. We shall

wherein they would charge me with deficiency in it. *We might here add, (say they) a long List of Faults in Grammar and Style (which is sometimes so low as to disgrace the Writers of our History), &c.* This Period, for want of its being *Faults in his Grammar and Style, or else which is sometimes so low in his Translation,* is evidently very bad Grammar itself.

In my Translation of the last Paragraph of the Preface I have endeavour'd to continue the Metaphor quite thro', according to the intention and words of the Author: and I shall here subjoin their Version of the same Period, that the Reader may judge for himself of the Style of both.

Notwithstanding all our Pains, and the Care we have taken to be exact, we are far from expecting entirely to escape Censure. The *Roman History has, in all times, been the chief Subject of Criticism.* In this Field the Learned have fought many Battles. To enter *Lists* so fruitful in Dissentions, is therefore, in some sort to proclaim ourselves Champions ready to *fight* with all Comers. Nevertheless, our Inclination is for Peace. We shall challenge no *Person*, and nothing but Necesity shall force us to defend ourselves

“ shall rather strive to improve ourselves, by
 “ the friendly Notices of some, and the ill
 “ Humour of others. As to any unfair Adver-
 “ sary that may attack us, we shall endeavour
 “ to beat the Truth into him. We only desire
 “ that he would *let us alone*, or at least wait
 “ with Patience for our Reply, till we have
 “ got through with the Execution of so long
 “ a Work. It wou'd be very great Folly in
 “ us to be drawn off upon a *false Scent*, and lose
 “ our time in Controversies.

N. B. Not thinking a few mistakes in the Translation of the Notes to be of very great Consequence, we have spared Mr. Ozell on that side. We wou'd not however have him imagine that we find him more correct there than in the Text. We shall give one instance of his carelessness in that Part of the Work; and it is not the only one which we have remarked.

p. 10. l. 1. of the Notes. “ These people in-
 “ habited *Dascylia*, opposite to *Bythynia*.

The Words in the Original are, *Dascylie*, *Con-
 trée de la Bythynie*, i. e. *Dascylia*, a Country of
 (not opposite to) *Bythynia*.

Before we conclude we cannot forbear taking notice of an Advertisement which Mr. Ozell has publish'd at the End of his N°. III. His Words are as follow.

“ Before I enter upon an Examen of my own
 “ Performance as the Translator, it cannot be
 “ thought unfair, or foreign to the Purpose, to
 “ give some Instances wherein I have rectify'd
 “ the Original itself: Especially since the Slips
 “ of the Authors themselves (I don't mean the
 “ Errata) do far out-number those which have
 “ escap'd me.

“ In

elves. Nay, we shall know how to *profit by* the friendly Advices of some, and even by the ill humour of others. As to *our unjust Aggressors*, if any such shall appear, we shall endeavour to *make them sensible of* the Truth. All that we desire of them, is either to suspend their Attacks, or to wait for our Answers till we are *isburthen'd from* the Care of a long Work. It would be very imprudent to *let ourselves be turn'd aside* from our purpose, and to lose our time in *Refutations.*

I take a mistake in the Translation of the Notes, as they are a very fine account of the *Roman Antiquities*, to be of equal consequence with one in the Text; and therefore do imagine that unless they had found me very correct in them, they would never have failed to shew it, especially considering what hard shifts they were put to in order to make up their Dozen. The single mistake, therefore, which they point out in my Translation of the Notes, may fairly be concluded to be all they could find; and that shall be corrected, together with the three before acknowledg'd in the Text.

" In the Preface, p. x. l. 5. of the Origin
" AU DELA des Rois, that is in English, beyond
" the Kings, ought certainly to have been A
" DEÇA des Rois, on this side the Kings, as I have
" translated it.

The Period in the Original, runs thus. C
pretend même pousser le Pyrrhonisme sur cette H
istoire bien au delà des Rois. We cannot ima
gine why Mr. Ozell wou'd have it *au deça*, be
cause *pousser au deça* is not much better French
than *carry on this side*, as he has translated it, in
English.

p. xv. In the Latin Quotation in the Mar
gin, *ex in monumenta*, should be *ex in monumen
ta*, one Adverb, not two Prepositions.
This Observation is very just.

p. liii. last line but one. Ce ne sont plus le
même, que dans l'Antiquité, i. e. They are akin
in nothing else but Antiquity. The Sense is,
and so should the Words have been, They are
akin in nothing else but Denomination.

Now the Truth of the matter is, that neither
the one nor the other of these Translations is just;
but a third Translation which Mr. Ozell has since
given us in the Daily Post. *They are not the same
now as they were anciently.*

At **DEÇA** is certainly the meaning of the Authors, and tho' it may, at first view, seem a little awkward to say *carry on this side*, yet it is very good sense to say that a History was carried on, on this side such or such a period of time. **AU DELA**, meaning on t'other side, was not the truth of the fact.

This Observation, tho' but trifling, shews that I took more care of the quotations than they did in that out of *Livy*, p. xiii. in the Preface in their Translation, where only by a Comma between *Tribunis Consularibus*, they have divided the Military Tribunes into Tribunes and Consuls; two different dignities, as I shall shew in the Article of their Blunders.

These Translators have given no translation at all of this period, but entirely omitted it. They agree indeed that those words, *Ce ne sont plus le même, que dans l'Antiquité*, are now rightly translated by me. *They are not the same now as they were anciently.* I am told the other turn is as good Sense; and a *French* Gentleman has assur'd me that the Original *French* for want of two words, *ils étoient*, might well enough put me to a stand. He says the *French* should have been

“ p. lvi. l. 9. *L'Execution des Enterprises ne sera plus que comme le Corps des Negociations, des Comquêtes ou des traités du Peuple Romain.*— This being a confus'd Heap of Words without any meaning, I have suited my Translation to what went before, &c.

We have translated these Words literally, and doubt not but they will be very intelligible, when taken together with the Context.

“ In the *History*, p. 35. l. 26. the Words *le premier* are inconsistent and superfluous.

This may be true, but we can't find the Place referr'd to.

We take no notice of the remaining Instances wherein he has corrected the Original, because they are not in his N°. I. to which we have confined our Remarks.

Ce ne sont plus le même, qu'ils étoient dans l'Antiquité.

Their literal Translation is as follows, which is as unintelligible as many other parts of their performance. "The Execution of the Enterprizes will be but, as it were, the Body of the Negotiations, the Conquests or the Treaties of the *Roman* People.

I flatter myself the Turn I have given it will be thought much clearer, and it is certainly the meaning of the Authors:

"The Execution of Enterprizes, the Negotiations, Conquests or Treaties of the *Roman* People are only the Consequences of those Deliberations in their *Assemblies*.

I have not leisure at present to look out this place; but that it is so, as likewise that I have corrected the Original in variety of places, particularly above fifty in the Index, I believe my Credit is good enough with those that know me, to be believ'd on my bare word.



Mr. OZELL'S
REMARKS
O. N
P. and W'S OMISSIONS.



Shall now point out some of the Faults in the other Translation; enow I believe to convince the Reader that there never was a worse. I have examined but little more than half their first Number, in which one would have expected they should have been as careful as possible.

O M I S S I O N S.

Pref. p. ix. *Mais, à leur tour, les vainqueurs communiqueront à leur Conquérants, avec leur politesse, les vices de leur païs.* Which I translated as follows: 'But then the Vanquished, in revenge, shall communicate to their Conquerors, together with their Politeness, the Vices of their Country.'

The Reader will presently perceive that there is a great inaccuracy even in the Original, where the word *vainqueurs* ought to have been *vaincus*: o herwise the meaning wou'd be, that the Conquerors communicated their vices to their Conquerors

This slip I corrected in my Translation, and so afterwards did *Peele* and *Woodward* in theirs: whether they would have done this or no, if mine had not first been published, may be easily judged from the great care with which they have translated all the rest.

But in return for the assistance I gave them in this particular, they fall foul upon me for translating the words *à leur tour, in revenge*. I believe my Defence will sufficiently satisfy the Reader of the propriety of those words. It is now their business to justify themselves for leaving that beautiful allusion of the Authors entirely out, by which they have lamed the whole Period.

P. xii. *La briéveté même, que ces premiers Annaïstes affectoient, a bien pu leur faire omettre des circonstances intéressantes. C'etoit là sans doute ce que Tite-Live deploroit, par rapport à ses cinq premiers livres. La perte de cet accompagnement de l'Histoire devoit être sensible, à un Orateur historien, qui cherchoit à décorer ses Narrations.*

" Nay, the Conciseness which the first Annaïsts affected, might very well have caused their " Omission of some *touching* Circumstances. It " was certainly this which *Livy* regretted in re- " ference to his first five Books; and the loss (*de* " *cet accompagnement de l'Histoire*, omitted) must " have been very *sensible* to a florid Historian who " aimed at the Embellishment of his Narration.

Besides this material omission, there are two or three Gallicisms in this one period: Perhaps my Translation of the same words, as bad as it is, may serve to shew them. " The brevity al- " so, which those primitive Annaïsts affected, " might induce them to omit some pleasing cir- " cumstances. This, no doubt, was what *Livy* " deplored in relation to his first five Books. " The

“ The loss of such a necessary Concomitant of History, must very much affect an Orator Historian, who loved to adorn his Narration.

P. xiii. *Après tout, l'éloignement des objets, qui fait perdre de vue la beauté des événements, & la rareté des hommes de Lettres, qui seuls peuvent fournir des mémoires fidèles, ont dérobé bien des lumières à l'Histoire de ces premiers siècles.*

“ Many things are obscured, as well by their Antiquity (which makes them like Objects at a vast distance scarce discernable) as by the great scarcity of Men of Letters, the only faithful Depositaries of memorable Actions.

Never was a poor Paragraph made a greater Cripple than this. My Translation of it will serve to shew what material parts of it are omitted.

“ *But after all the remoteness of the Objects, which takes from our sight the beauty of the Story, and the Scarcity of Men of Learning, who alone are capable of transmitting faithful Memoirs, have left the History of these first Ages quite destitute of many necessary Lights.* The words in Italick are omitted.

P. xvi. The quotation out of *Livy*, brought in proof of a certain Law, which ought to have been in the Margin, is quite omitted. The words which these Translators have left out are these: *Lex vetusta est priscis litteris verbisque scripta.* T. Livius. l. 7.

Ibid. *On seavoit donc écrire, lorsqu'on comptoit encore les années par des clous.*

“ Writing therefore was in use among them, while they still reckoned their years by Nails. This Period is intirely omitted.

P. xviii. *Des aventures de la sorte, que le tems ramène par intervalles, ne se détruisent point les unes les autres.*

“ Adventures of this kind, do not destroy one another.

The words, *que le tems ramène par intervalles, which Time brings back again after certain intervals,* tho' absolutely necessary to the sense of the period, are quite omitted.

Ibid. After the words, *circumstantial Accounts of the first Ages of Rome; Qu'avons nous fait, “What were we to do in this case,”* is omitted.

P. xxviii. “ *Antiochus, the King of that delightful Country.*” The French says, *of that delightful part of Asia.*

Ibid. *En personne, il (Antiochus) se mettra à la tête de ses troupes, & le Prince Asiatique recevra des Romains, le même sort, que Xerxés & que Darius avoient trouvé contre les Grecs.*

“ He shall go in Person at the Head of his Troops, and have the same Fate with *Xerxes* and *Darius*, in their Wars against the *Greeks*.

Wou'd not the omissions in this Period mislead my Reader, so far as to make him imagine that *Antiochus* was to fight against the *Greeks* as *Xerxes* and *Darius* had done formerly, and not against the *Romans*? The Authors words are full and plain, as I have translated them: “ He shall put himself at the head of his Troops, and the *Asiatick Prince* shall meet with the same Fate from the *Romans*, that *Xerxes* and *Darius* had suffered from the *Greeks*.

There cou'd not have been a more material omission, than that of the words in *Italick*.

P. xxix. *Sors vainqueur, après la défaite d'un si superbe ennemi, ira reçeoir à Rome, les honneurs de plus magnifique Triomphe, qui fut jamais.*

“ His Conqueror shall go to Rome, and receive the Honours of the most magnificent Triumph that ever was.

The words *après la défaite d'un si superbe ennemi* are entirely omitted. The period shou'd have run thus: “ His Conqueror, *after the Defeat of so haughty an Enemy*, shall receive, at Rome, the Honours of the most stately Triumph that was ever seen.

P. xxxi. *L'Espagne pacifiée par Scipion, n'avoit pas soumis toutes ses Provinces à l'Empire des Romains. Il y restoit des Nations libres, & des Villes rebelles. Rome ne sera contente de ses Victoires; qu'après l'affranchissement entier de cette généreuse Nation.*

“ *Tho' Spain was quieted by Scipio, yet several of its Cities and Provinces did not submit to the Roman Empire, and therefore nothing will satisfy Rome, but the entire Subjection of that brave Nation.*

The material Omissions in this Paragraph (besides the false construction of the word *affranchissement* which means more than Subjection) will sufficiently appear from my Translation of it.

“ *Spain, tho' quell'd by Scipio, had not yielded all her Provinces into the hands of the Romans. Some Nations among them still preserved their Freedom, while others broke out into Rebellion. Rome shall not be satisfied with her Victories till she has entirely enslaved that brave Nation.*

The Reader will observe that the Words in *Italick* are omitted by these careful Translators.

P. xxxix. *Ces reproches ne retombent que sur lui, et tournent à bien pour nous. Nous avons profité de ses larcins.*

“ These Reproaches fall only upon himself; we have reap'd advantage from his thefts.

The words *et tournent à bien pour nous, but make for our advantage*, are entirely omitted. The whole Period is thus: “ These Reproaches fall entirely upon him, but make extremely for our advantage. We are Gainers by his Thefts,

P. xlvi. *Rien n'a retenu nos pas, tandis que nous marchions sur les traces de Saluste. À sa suite, nous n'avons point eu d'égarement à craindre.*

“ We had no hesitation in following the Steps of *Salust*; there was no danger of going astray. The words *à sa suite*, are taken no notice of in this Translation: whether they were necessary or no, will appear from mine: “ Nothing will obstruct our way while we follow in the Steps of *Salust*. There is no fear of being lost, *while he is our Guide*. These last words are left out.

P. xlvi. The reference after the quotation in the Margin is omitted. It shou'd have been *Suet. de clar. orat.*

P. xlii. *Tel est le caractère des Fastes Capitulins qui nous restent.*

“ This is the very Character of the Capitoline Calendars.” The words *qui nous restent, which remain at this day*, are quite left out.

P. l. *Ce ne sont plus les mêmes, que dans l'Antiquité.* These words are entirely omitted by *Peele and Woodward*. I translated them first, *They are akin to nothing else but denomination*; and afterwards,

F

They

They are not the same now that they were anciently both which answer to the sense of the Authors.

To make amends for this omission they have ridiculously inserted a line, which I purposely left out of my Translation.

It is this: “ We have therefore chose rather “ to describe most of the Places mention'd in “ our History by their *Latin* Names, with a “ *small Change to bring them nearer our language.*” These last words I omitted, because tho' it is true that the *French* Authors changed the names to bring them near *their* language, yet I, on the contrary, took a great deal of pains to change them back again to their *Latin* ones; or else an *English* Reader wou'd never have known what to make of them.

Ibid. *C'est ainsi que nous avons préféré d'appeler Insubriens, les Peuples du Milaneis, & les Arvernes, ceux qu'on nomme Auvergnacs.*

These words are entirely omitted in *Peele* and *Woodward*'s Translation. *For instance, the People of the Milaneze we call Insubrians, and those who now go by the name of Auvergnacs, Arveni.*

P. llii. *Cependant nous n'avons pas prétendu faire marcher la Reine des Nations, avec un cortége si nombreux, pour lui donner plus de lustre.*

These words are every one of them omitted by *Peele* and *Woodward*. My Translation of them is as follows; “ Neither did we give the Queen of Nations so numerous an Attendance, only with a view to add to her Grandeur.”

P. liv. *Il est vrai que nous n'avons inséré dans le corps de récits, que celles des circonstances diverses, qui paroissaient les plus recevables. Cependant l'Histoire n'eût été qu'imparfaite, si nous avions laissé*

laissé ignorer au Lecteur, celles que d'autres Historiens nous ont apprises. Nous en avons enrichi nos Notes.

" We have chosen that (*way of relating the Event*) for the Body of the History which to us seem'd most probable, and have enrich'd our Notes with the rest.

All the *French* Words in *Roman* character are omitted in this correct Translation. The whole Period, as I have translated it, is thus; " It is true, we have inserted in the Body of our Narration only those Circumstances, from among others, which we believed the most authentick; but still our History had never been perfect, if we had left the Reader ignorant of those which are to be found in other Historians.

With these therefore we have enriched our Notes. Omitting so many Lines in one period, besides so many entire periods, one would think, might enable these Translators to go on a great deal faster than one that takes care to translate his whole Author.

P. lv. *On faisait encore, que les descendants des premiers Héros de Rome, firent graver, dans les tems postérieurs, quelquefois les têtes, plus souvent les représentations symboliques des grandes actions de leurs Ancêtres.*

Peele and Woodward take no manner of notice of *dans les tems postérieurs, in after-ages.* " Moreover, say they, it is well known that the Descendants of the first Heroes of *Rome* (*in after-ages, omitted*) caus'd sometimes the Heads, and more frequently symbolical Representations of the Exploits of their Ancestors to be engraved.

Contents of their first Book, p. i. l. 34. they have it, *Ambition divides the two Brothers.* The

Death of Remus. The Original has it, *L'ambition divise les deux freres. ILS EN VIENNENT AUX ARMES. Mort de Remus.* My translation accordingly consists of three periods: *viz. Ambition divides the two brothers. THEY QUARREL. Remus is slain.* The Reader need not be shewn here that by their omitting the middle Period, *THEY QUARREL*, it looks as if *Remus* died a natural death, especially by their translating the next sentence *The DEATH of Remus*, instead of *Remus is SLAIN.* *MORT de Remus* does indeed literally signify *The DEATH of Remus*: but I think the business of a Translator is to give his Version such a turn as may ascertain the Author's meaning, rather than stick so close to his words as either to mislead the Reader into a wrong path, or leave him entirely to himself to discover the right one. I would ask any body but *Peele* and *Woodward*, Whether the leaving out that sentence (*THEY QUARREL*) and then immediately saying, *The Death of Remus*, instead of *Remus is slain*, is not *one of the Errors that can mislead the Reader?* which they in their Preface insinuate they have not once committed, whereas their whole Book is one continued String of such Errors as must unavoidably lead the Reader into a Labyrinth, not *out* of one, like that of *Ariadne*.

For want of an Assistant to examine the History with me, I can only say, that upon a transient view I find several References are left out of the Margins, *viz.*

Omittted.

In *P.* and *W*'s Translation. Body of the History, p. 7. l. 4. Against, *Dion. Halic. When the Sons of Antenor, &c.*

P. 8.

Omitted.

P. 8. l. 22. Against, *He entrust-} Dion. Halic.
ed the Dascylites, &c, { lib. I.*

Ibid. l. 25. Against, the Title } *Strabo, l. 2.*
of King, &c.

P. 48. l. 24. Against, Remus } *Plutarch in
chose Mount Aventine { S'vita Rom.*

P. 56. l. 3. Against, Even Ro- } *Val. Max.*
mulus's own Palace was built with } *lib. 4.*
Rushes.

There may be more Omissions for ought I know: but the Reader will soon see by comparing their Translation with mine or with the Original. *Peele* and *Woodward*, it seems, did not think the Authorities or Vouchers of the History worth their care, any more than the Notes, which they say in their Critical Preface are of little or no Consequence; so that they have made blessed work there, no doubt.

I shall conclude this Article of Omissions (which alone, in the judgment of any Reader of common sense, by maiming the Authors Meaning so as to make them write Nonsense, in so many instances, is enough to reduce their Translation to a level with waste Paper,) I say I shall conclude this Article with reminding the Reader of the Noise which *Peeler* and *Woodward* made in all the Publick Prints at my leaving out the word *guére*, in my first Number; which I will venture to say is the only word I have omitted in the whole five Numbers.

Mr.



Mr. O Z E L L ' s
R E M A R K S
O N
P. and W's M I S T A K E S.

REF. p. iv. *Au pis aller, mil des Ecrits vains que nous réunirons, pour en composer un tout, ne perdra de sa beauté, que ce que les Traductions & les Paraphrases ont coutume de lui en dérober.*

" At worst, no one of the Writers whom we
" shall bring together, in order to form a com-
" plete Body of History, will lose any more of
" his Beauty than what Translations and Para-
" phrases *have usually taken from him.*" Wou'd
not this make one think the Authors had resolved
to commit as many mistakes in their Transla-
tions out of *Livy* and other Historians, as had
been generally made before in the common
Translations of them? and yet they were so far
resolved to elideavour at the very contrary, that
the meaning of their words is as I have rendered
them: *None of those Writers will lose any more of
their Beauty than what Translations and Paraphrases
must necessarily take from them.*

Ibid.

Ibid. *Rapprochés, ils contranseront.*

“ They will have a just and beautiful Diversity, when brought near to each other.

Surely those Authors had as much *Diversity* while they were asunder, as when they were brought together. The meaning of the Authors is, according to my Translation; *By being set together they will reflect Beauty upon one another.*

P. v. *Ses traits, tout lumineux qu'ils sont, lassent l'esprit, parceque qu'ils ne sont pas assés diversifiés.*

“ His most embellished *Periods* fatigue the Mind, for want of being sufficiently diversify'd.

It is plain the Authors here have made use of a Metaphor borrowed from Painting, and that *traits* does not signify *Periods*, but *Touches* of a Pencil, as I have translated it. *His Touches, tho' never so bright, weary the Mind, because they are not sufficiently diversified.* Metaphors taken from Painting are used very frequently by all Writers, in drawing the characters of Authors.

There is a great deal of nonsense in the next paragraph, and a very whimsical distinction between *giving the Publick hopes of a compleat History of Rome*, and *promising* them such a History. The Translators were led into this, by not knowing that tho' the Authors have *promised* to write the whole History, they are as yet *engaged* by a Subscription for only a part of it.

P. vii. *Le premier agrandissement de Rome, sera l'ouvrage d'Ancus Marcius.*

“ *Ancus Marcius* shall take the first Step towards making *Rome* considerable.” And yet in the Paragraph immediately preceding this, we are told that *Tullus Hostilius* had extended his Dominion

minion by the Conquest and Demolition of *Alba* which was certainly a Step before this, toward making *Rome* considerable. The Authors mean that *the first Additions made to Rome were the Work of Ancus Martius*, as a *Builder*, not as a *Conqueror*.

Ibid. *Il fortifera des murs, que son grand Pere avait consacrés par piété.*

“ He shall fortify the Walls which his pious Grandfather had consecrated.

I say, which his Grandfather had consecrated thro' a Principle of Piety.

P. x. Peutêtre n'aura-t'on prétendu nous donner qu'un jeu-d'sprit, & qu'un ingénieux problème.

“ Perhaps nothing more was design'd than to present us with a witty Conceit, and an ingenious Problem.

How can a denial of the truth of the ancient *Roman* History be call'd a witty Conceit? The meaning of the words is certainly as I have translated them: “ Probably it was given us only as an amusement, and an ingenious Problem.

Ibid. *Aussi Denis d'Halicarnasse a su purger ses Antiquités Romaines, de presque tout le faux merveilleux, que quelques Latins y avoient répandu.*

“ And *Dionysius Halicarnassus* knew how to purge his *Roman* Antiquities from almost all the marvellous Fictions and Absurdities scatter'd among them by some *Latin* Writers.

Le faux merveilleux means a vice in Rhetoric, and not *the marvellous Fictions*; and as for *the Absurdities*, *Peck* and *Woodward* have generously lent them to the Authors, out of their own stock.

Dionysius Halicarnassus knew how to purge his *Antiquities*, &c. is a Gallicism: *a su* in French means that he has actually done it: he might know how to do it and yet neglect to do it.

P. xii. *De Traités avec les Peuples voisins.*

“Treaties with the neighbouring People.”

Might not one judge from hence, that the Romans had but one People for their Neighbours. It shou'd have been *Treaties with neighbouring Nations.*

P. xiv. *Celui (le Temple) que l'Arcadien Evandre avoit erigé a Hercule, lorsqu'il passa par l'Italie.*

“That (Temple) with the great Altar which Evander the Arcadian had consecrated to Hercules.

The Reader perhaps will wonder where these Translators got their *great Altar*, when there is not one word in the *French* to countenance it: but you must know they are men of too great learning to be guided wholly by the *French*; they had recourse to the original quotation out of *Tacitus* in the Margin, being willing to shew the World that they are as great Masters of *Latin* as they are of *French*. *Tacitus*'s words are, *magna ara fanumque, quæ præsenti Herculi Arcas Evander sacraverat.* Now tho' these learned Booksellers knew that *magna ara* signified a *great Altar*, it seems they had never heard those words in this place are not intended for a description of the size of the Altar, but for the proper name of that Altar, which was usually call'd *Ara Maxima* according to the account given us of it by *Livy*, lib. 1. *Fove nate, Hercules, salve*, says *Evander* to *Her-cules*; *te mihi mater veridica interpres Deum auctu-rum cælestium numerum cecinit: tibique aram hic dicu-um iri, quam opulentissima olim in terris gens Maxi-mam vocet.*

Ibid. *Enfin ce Sanctuaire si respectable de Vesta, & de nos Dieux Penates.*

" The Sanctuary of *Vesta* together with the peculiar Gods of the *Roman* People.

The *peculiar Gods* of the *Roman* People, means Gods which no other Nation worshipped but themselves; the Gods Penates of the *Roman* People were quite another thing: as every body very well knows, who has been the least conversant with Antiquities.

P. xvii. *Ne pourroit on pas dire icy, que le hazard reproduit quelquefois des avantures, qui, toutes semblables qu'il's soient, ne deviennent pas suspectes, par leur seule conformité?*

" But may it not be here said, that Chance sometimes produces Adventures which very much resemble one another, and which nevertheless are indisputably genuine?

This Translation resembles the Original so very little, that it is indisputably not genuine. Mine is as follows:

" Might we not alledge in answer, that Chance sometimes re-produces Events, which, let them be ever so alike, are never suspected merely upon account of that Conformity?

P. xviii. *Une narration de noms ne seroit pas, pour nous, un sacrifice bien difficile à faire.*

" It would be no great Difficulty to us to give up a single Story.

Here the Translators have had the Pleasure of demolishing another of the Authors Metaphors, as will appear by my Translation, in which I have been careful to preserve them all: " One Story out of so many would be no difficult Service to us to make to Truth.

P. xx. " It is on all hands agreed that since the *Wars of Pyrrhus*, the *Roman* Historians have been sincere. Will

out this Characteristic, which *Zozimus* is meant? for there were several Writers of that Name, besides the Historian. There were Rhetoricians, Natural Philosophers, Sophists, Popes and Bishops.

Same Note, he murders a noble Antique Inscription upon an Altar erected in honour of *Pluto* and *Proserpine*, by adding the word *AND* in Capitals to make it the more glaring. He says *AND* for the *deliverance* of the Roman *People*. *AND* shou'd be expunged; for the *deliverance* of the Roman *People*, shou'd be, for *having deliver'd* the Roman *People*; any one that reads the context, will be convinced, there's as much difference between the two expressions, as there is between *Retrospect* and *Prospect*. But the Reader will better understand the matter by laying the whole before him.

The first Year after the expulsion of the *Tarquins*, the Consul *Publius Valerius Poplicola* had also recourse to the same Divinities, at a time that the Plague made great Ravages in *Rome*. He offer'd up a black Ox, and a black Cow, to *Pluto* and *Proserpine*, upou which the Contagion ceas'd. And *Poplicola*, in memory of this blessing, order'd this Inscription to be engraven on the Altar, as Mr. B. words it.

PUBLIUS VALERIUS POPLICOLA CONSECRATED THE FIRE OF THE FIELD OF MARS TO PLUTO AND PROSERPINE, AND INSTITUTED GAMES, IN HONOUR TO THESE GODS, AND FOR THE DELIVERANCE OF THE ROMAN PEOPLE. *Pour la Delivrance du Peuple Romain*; not a word of *AND*. *Quare*, shou'd not the French have been *Pour la Delivrance qu'ils ont accordés au Peuple Romain*?

Lib. XII. p. 576. n. 45. last line. Mr. B. says, *It is natural to conclude that the FIRE of the Vulcano is quite spent*, instead of the *FUEL is quite spent*.

Lib. X. p. 438. n. 16. Mr. B. says, *PORPHYRIO the Commentor upon Horace*, instead of *Porphyriion*. And here, lest a vulgar Reader shou'd chop upon this, and such like Remarks, and say, there's nothing in 'em; and that *Porphyrio* or *Porphyriion* is all one in the *Greek*; I must tell him it is not all one in the *Greek*: For *Porphyrius* and *Porphyriion* were two different Persons, the former, as he may see in the Dictionaries, was a Philosopher, and a great Enemy to Christian Religion; and the latter, *viz.* *Porphyriion*, an old Cominentator on *Horace*. Wou'd it be right to say, *Mr. ADDISO* for *Mr. ADDISON*, or *BUDÆUS* for *BUNDÆUS*? But this is ten times worse, and shews the Translator was not only ignorant that there were two different Men, *Porphyrius* and *Porphyriion*; but also that *Porphyrio* was no name at all, but the Ablative of the Nominative *Pophyrius*.

Lib. XII. p. 569. l. 41. Mr. B. says, *But this disagreement between the two Generals, hinder'd their taking such wholesome ADVICE, [instead of such SAFE MEASURES.] La picque des deux Géneraux les empêcha de prendre un CONSEIL si salutaire.* And here again, some may wonder why I take notice of this as a fault; for, they'll say, where is the difference between taking *wholesome advice* and *safe measures*? I grant there would have been little or no difference, if any ADVICE had been given: but no body was ADVISED with; no body had given their *advice*: 'tis wrong in the French. It shou'd have been *une démarche*, not *conseil*, as any one may see with half an eye, by reading what goes before.

Lib. XII. p. 572. l. 47. Mr. B. will have it, *That the People fin'd the two Offenders ten thousand asses of brass EACH; instead of ten thousand As.* *Les Peuple condamna les deux coupables à dix mille as d' airain.* Not a word of *chacun*; *Each*; in the Original.

Lib. XII. p. 581. l. 35. Mr. B. says, After this complete victory, the Dictator RETURN'D to *Veii*, instead of, BENT HIS MARCH towards *Veii*. *Apres une Victoire si complète, le Dictateur RABATTIT du côté de Veies:* RABATTRE does not signify to RETURN, in French. The Dictator had not been at *Veii* at all, nor any thing like it; how then cou'd he be said to RETURN to it. Rabattre, as any one may see by the French Dictionaries, (which tho' Mr. B. is above consulting, I am not) signifies to TURN, not to RETURN, towards a place. See Boyer's large Dictionary, last Edition. *Ils rabbatirent vers Cambray, qu'ils emportèrent, & pillèrent.* They turn'd or bent their march towards *Cambray*, of which they possessed themselves, and which they plundered.

Ibid. l. 39. Mr. B. says, *This was to prevent their spending their Ardour in Skirmishes and single Combats, with the besieged, WHO OFTEN CHALLENG'D them to fight, between the walls of the City, and the entrenchments of the Romans.* I say, *who often challenged AND WERE CHALLENGED.* *C' étoit pour empêcher l'ardeur des escarmouches, & des combats singuliers contre les ennemis, QUI SE DONNOIENT LE DÉFI entre les murs de la ville, & les retranchements des Romains.* There's a vast difference between DONNER and SE DONNER. DONNER signifies only to GIVE, but SE DONNER signifies to GIVE and TAKE. But, some will say, these are Niceties too delicate for any but Criticks to insist on.

Lib. XII. p. 582. l. 31. Mr. B. makes Licinius say, *And let the Soldiers reap the fruits of the Siege which they have carried on WITH PERPETUAL FATIGUES.* Instead of, *And let the Soldiers enjoy the fruits of the Siege, which they have carried on TILL THEY ARE GROWN OLD.* *Et accorder aux Soldats les émolumens d'un siège,*

siege, où ils ont vieilli. It is the Siege of Veii the Authors speak of, which had now lasted ten years.

Lib. XII. p. 583. l. 12. Mr. B. says, *By this means, the Veientes, who were busy on the Ramparts, in all parts of the City, HAD NOT TIME TO ATTEND TO THE MINE which was dug under the City, but were put out of a Condition of repulsing the Romans, when they came out of their subterraneous passage.* I say, *By this means the Veientes, who were every where busy on the ramparts, WERE NOT AWARE OF THE MINE, which was dug under their City, and CONSEQUENTLY were in no manner of condition to repulse the Enemy, when they came from under-ground.* *Par là, les Veiens occupés en tous lieux sur les remparts, NE FIRENT POINT D' ATTENTION à LA MINE, qu'on creusoit sous leur ville, & ne furent pas en état de repousser l'ennemi, lors qu'il sortit des souterrains.* What does this Translator mean by *THEIR NOT HAVING TIME TO ATTEND THE MINE?* It was no Mine of their making, they knew nothing of it; how then cou'd they attend it? Though the *French* word *attention* might lead such a smatterer at first out of the way, yet methinks the sense might have set him right again.

Ib. p. 572. l. 9. Mr. B. says *Three of the Tribunes ADVISED THE PEOPLE to cite Sergius and Virginius to appear before them; instead of, Three of the Tribunes RESOLV'D THEMSELVES to cite, before the People, Sergius and Virginius; Ils s'avisèrent donc de citer, devant le Peuple, Sergius & Virginius.* The People neither cou'd, nor did cite them. It was *their* Tribunes did it, because the Senate had suffer'd them to escape. What a *Frenchman* is Mr. B. to think *s'aviser* signifies *to advise*!

Lib. XI. p. 551. l. 29. After the word *Troops*, omitted this Sentence: *He was yet more severe in the punishment which he inflicted on the guilty.*

Lib. XI. p. 549. l. 23. Mr. B. says, *These words were follow'd with a GREAT MURMUR through the whole Senate; instead of, At these words the whole Senate SEEM'D TO QUAKE FOR FEAR.* *les mots furent suivis d'un FRÉMISSEMENT du Senat entier.*

Lib. XI. p. 548. l. 25. Mr. B. has it, *From the time that the Tribunes of the People rais'd THE DIGNITY of the Plebeians.* Instead of, *From the time that the Tribunes of the People rais'd the Plebeian ORDER.* *Depuis que les Tribuns du Peuple eurent relevé L'ORDRE Plebeien.* Pray, what Dignity had the Plebeians before?

Lib. XI. p. 542. l. 2. Mr. B. says, *But the Tribunes of the People had not laid aside their animosity against the Patricians, instead of, had not ALL of them laid aside their animosity against the Patricians.*

Patricians. *Mais les Tribuns du Peuple n'avoient pas tous dépouillé leur animosité contre les Patriciens.* There were Ten Tribunes of the People in all.

Lib. XI. p. 548. l. 18. Mr. B. says, *Indeed the territory of Rome was a very narrow one at the time of its foundation, and NOT SUFFICIENT TO SUPPORT THAT GREAT NUMBER OF ADDITIONAL (added of his own) FAMILIES, WHICH HAD COME IN CROWDS TO IT EVER SINCE.* Instead of, *not sufficient to subsist so great a number of families, WHICH SINCE THE TIME OF HER ESTABLISHMENT WERE INFINITELY INCREAS'D.* *En effet Rome, à sa fondation, n'avoit eu qu'un territoire fort borné, & les campagnes de son Domaine, ne suffissoient pas, pour faire vivre ce grand nombre de familles, qui s'y étoient INFINIMENT ACCRUËS, depuis son établissement.* Was this Increase only owing to the Additional Families which, Mr. B. says, had come in crowds to it from the time of its Foundation? Did not the *Romans* themselves help to increase it by their own breed in 330 Years?

Lib. XI. p. 510. l. 27. After these Words, *who spoke next*, Mr. B. has omitted this whole Sentence: *The Assembly was divided upon Valerius's proposal.* *Bien des gens se partagèrent sur l'avis de Valérius.* Is it not fit the Reader shou'd know this particular?

Lib. XII. p. 570. l. 8. Mr. B. says, *It was thought necessary to recall Virginius to Rome, and to bring him to an account for his proceedings.* After the word *proceedings*, Mr. B. has omitted this material Sentence: *The Command of the Army was left to Lieutenant-Generals.* *La conduite de l'armée fut laissée aux Lieutenant-Généraux.*

Lib. XII. p. 574. l. 6. Mr. B. has it, *And, accordingly Anxur was soon TAKEN.* *The Volsci who guarded it, neglected their MILITARY DISCIPLINE on some festival, &c.* Instead of, *Anxur was soon TAKEN AGAIN.* *The Volscians, who guarded it, neglected their DUTY on some festival, &c.* *Anxur fut bientôt repris.* *Les Volques qui le gardoient, négligèrent, dans un jour de Fête, LES SOINS MILITAIRES, &c.*

Lib. XII. p. 575. l. 8. Mr. B. positively tells us, *The Duum-viri and Pontifices supply'd at Table the places of these Deities, &c.* The Authors speak with no such assurance: They only say, *IT IS THOUGHT that the Duum-virs and Pontifices supply'd at Table the places of these Deities, &c.* *IL EST A CROIRE que les Duum-virs, & que les Pontifes prirent, à table, la place des Divinités, &c.*

Lib. XII. p. 579. l. 6. Mr. B. talks of IMPLICIT FAITH, instead of A FIRM BELIEF. He might as well use the word CHURCHES instead of TEMPLES. *Implicit Faith* is a modern term of Art.

Lib. XII. p. 588. l. 11. Mr. B. says, *This mad way of thinking is JUDICIAL*: instead of, *This phrenzy is sent them as a Punishment from the Gods. C'est une punition des Dieux, qui leur ont envoyé cet esprit de vertige.* I think the word JUDICIAL likewise to be an Ecclesiastical word.

Lib. XII. p. 592. l. 25. Mr. B. says, speaking of *A. Virginius* and *Q. Pomponius*, *that nothing cou'd be laid to their charge, but their being devoted to the PATRICIANS*, instead of, THE SENATE. *AU SENAT*, not *AUX PATRICIENS*. All the *Patricians* were not Senators.

Lib. XII. p. 578. n. 49. Mr. B. says, *The Priestess borrow'd her name from the GODDESS that inspir'd her.* I did not know *Apollo* was a GODDESS before. It is DIEU in French, not DEESSE.

Next line Mr. B. calls him God, but leaves out the Epithet PRETENDED, which I think was well put in by the Authors. How comes it that our English protestant Divine shou'd show less Zeal and Reverence to the *True God*, than the Jesuits have done?

Lib. XI. p. 542. l. 35. Mr. B. has it, *They applauded both the Opposition of THE TRIBUNES, and the ready compliance of Hortensius*, instead of, *the opposition of the FOUR Tribunes, la résistance DES QUATRE Tribunes.* For there were ten Tribunes of the People.

Lib. XII. p. 563. l. 46. Mr. B. says, speaking of the taking the Castle of Artena, by the treachery of a Slave, *They climbed up that way, and put those who DEFENDED IT to the Sword; instead of, put to the sword those who RESISTED.* *l'on fit main basse sur tous ceux qui se defendirent.* Mr. B. mistook SE DEFENDIRENT, for LE DEFENDIRENT.

Lib. IX. p. 415. l. 4. Mr. B. says, *Cluilius's enemies did not give him time to breathe, and his troops were not able to support TWO ATTACKS at the same time; instead of, His enemies did not give him a moment's respite, and his troops cou'd not sustain SUCH CONSTANT attacks.* *Ses ennemis ne lui donnaient pas un moment de relâche, & ses troupes ne purent suffire à soutenir TANT d'attaques.*

Lib. XI. p. 551. l. 9. Mr. B. has it, in a Speech of one of the Tribunes of the People, *What have they to expect from you, Honour? You BESTOW THEM on your enemies, instead of, You confer,*

NAY SHOWER THEM DOWN, upon your enemies. Is not this what we call castrating a Speech? gelding it of its mettle?

Lib. IV. p. 147. n. 29. Mr. B. says, *Livy places these Military Musicians only in the FIRST Class*; whereas *Livy* says, the *FIFTH Class*, and so do the Authors.

Lib. IV. p. 149. n. 32. M. B. has it, *At the door of this inclosed place, stood a Person to take every Man's Vote: Which Votes, for the first SIX HUNDRED AND NINETEEN YEARS of Rome, were always given by word of mouth, instead of, SIX HUNDRED AND FOURTEEN YEARS. Pendant SIX-CENTS QUATORZE ANS Depuis la fondation de Rome.*

Lib. XI. p. 524. l. 5. Mr. B. says, The Dictator having *merited* the honours of a Triumph, instead of, *received*; which inaccuracy he has carried quite through his whole Translation.

Again, same page, l. 29. He says, *THE INACTIVITY of the Army abroad, produced some troubles at home; instead of, INACTION abroad produc'd troubles at home. L'INACTION au dehors, produisit quelques troubles au dedans.* Inactivity and Inaction are two things.

Lib. XII. p. 567. l. 27. Mr. B. makes *Appius Claudius* say in his Speech to the *Roman People*, *Our enemies have indeed more constancy than we: EVEN THEIR DISLIKE TO THE REGAL AUTHORITY, and the burthen of a Siege, have not made them changetheir Government: instead of, Our enemies are much truer to their own interest than we are. The uneasinesses which they receive from their King, or the inconveniences of a siege, have not caus'd them to make the least alteration in their Government.* For the Reader will find they had no dislike to the Regal Authority it self, but only to the Person of their King, for his pride and passion, as Mr. B. himself says, in page 564. l. 20.

Lib. IX. p. 422. l. 15. Mr. B. says, *The Citizens were PRESS'D into the Service; instead of, The Citizens were dragged by force, and oblig'd to take the Military Oaths. On enlevait les Bourgeois de force, pour les contraindre aux serments militaires.* Pressing into the Service, is a modern Phrase.

Lib. IV. p. 149. n. 35. Mr. B. makes *Tacitus* say, *That Servius Tullius dedicated an ALTAR to the Goddess Lua, instead of, A TEMPLE.* *Tacite rapporte que Servius Tullius avoit consacré UN TEMPLE a la Déesse.*

Lib. IV. p. 165. l. 23. Mr. B. says, Herdonius was only a private Citizen of Aricia, but bold, enterprizing, factious, and at the same time eloquent, AND ABLE TO CARRY ALL BEFORE HIM IN PUBLIC COUNCILS. Instead of, AND WELL QUALIFIED FOR GOVERNING A COUNCIL. & capable de dominer dans les conseils. A man may be well qualify'd for governing a Council, but not be ABLE to carry all before him there.

Lib. IX. p. 423. l. 35. Mr. B. says, *The Senate wou'd never suffer the Terentian Law to PASS in the Comitia; instead of, BE BROUGHT BEFORE the Comitia; for there's a mighty difference between PASSER une loi EN Comices, and PORTER une loi DANS LES Comices.*

Lib. V. p. 224. l. 31. Mr. B. says, *Nothing less was proposed, than to cite Clausus before the STATES GENERAL. I say, before the STATES OF THE COUNTRY; and so do the Authors, devant les Etats DU PAIS, not les Etats GENERAUX.* Mr. B. is so great a Novellist, that he utterly banishes out of his Translation every Phrase that looks like Antiquity, be it ever so proper to the time and place, when and where it was written. Thus in page 240. he says, *The Ambassadors were call'd in to have their AUDIENCE OF LEAVE.* I say, *The Ambassadors were call'd in before the Senate, in order to be dismissed.*

Lib. V. p. 227. l. 19. Mr. B. says, *They put out all the fires in BOTH CAMPS, in the beginning of the night; and BOTH ARMIES seem'd as quiet, and in as much security as ever.* Wou'd not any one take this to mean the Enemy's camp, as well as that of the *Romans*? Whereas the word *both* there, means the two ROMAN camps; for at that time they had two separate ones: One under each Consul. Again, by saying BOTH ARMIES, no Reader but wou'd take them to mean different Armies, and not those of the same Nation. The French themselves have omitted the word ROMAN, but surely it was incumbent on the Translator to have inserted it as I have done. My words are these, *Very early in the night, all the fires were put out in both the ROMAN camps, and they [not a word of Armies, because there was no need of that word] seem'd to lie just in the same security as usual.* *Dès les commencement de la nuit on éteignit tous les feux dans les deux Camps, & la sécurité y parut aussi grande qu'à l'ordinaire.* In short, here's a well-laid Stratagem of the Consuls quite spoiled in the telling, by not inserting the word ROMAN, for lack of which the Sabines are comprehended in a thing wherein only the *Romans* were concerned. By Mr. B's putting in the word Armies, it seems he understood it to mean the *Sabine* and *Roman* Armies. If so, what a confuted Brain must he have?

Lib. V. p. 218. l. 15. Describing the Ceremony of a Consul's dedicating a Temple, Mr. B. says, *The Consul had already begun to pronounce the form of words essential to the Dedication, and at the same time touch'd with his hand one OF THE LINTELS which supported the Gate of the Temple.* Did ever any body hear of a Gate with two Lintels, or Head-pieces, over it, before? All Gates have indeed two Side-posts or Jambs, and that was what the Authors meant, and accordingly I have corrected those words of theirs, and translated *touchant de la main un des LINTEAUX qui soutenoient la porte du Temple, &c.* *The Consul laying his hand upon one of the JAMBS* [not Lintels] *which supported the Gate of the Temple, &c.* He must have been a monstrous tall man to touch the Lintel of the Temple Gate. Besides, Mr. B. himself might have seen by the Notes in this very page, That the Authors meant the Side-posts: There they say, *aiant la main appuie sur le JAMBAGE de la Porte du Temple;* which Mr. B. or his Operator there translates right, and calls *Jambage* Side-post. What confusion must such a Translation bring to the Readers, by making the Text speak one thing, and the Notes another? Mr. B. might likewise have seen by that Quotation out of *Tully* in that place, *POSTEMQUE teneatis,* that Jambs were meant there, tho' Lintels by mistake was mention'd, &c. Let him turn to the *Latin* Dictionary, and he'll find the sole meaning of the word *Postis* to be the upright Pillar or Post, on which a Door or Gate hangs, a Door-post. Before I dismiss this Note, I can't help observing two or three other places which are amiss in it. In the third line of it, Mr. *Bundy* says, This Office in the first *AGE*, belong'd to him of the two Consuls, whom the Senate shou'd appoint. Shou'd it not be *AGES*, as the Fathers, and I from them, have it? Consuls were not known in the *first Age*, if he means a Century, as I suppose he does. In the same Note, he quotes a *Latin* Author, by the name of *Briffon*. I call him *Briffonius*, and so does every body but Mr. B. If Mr. *Bundy* shou'd ever publish half the curious Works, and in the *Latin* tongue, as that learned *Frenchman* did, I shou'd not call him *Bundy*, but *Bundæus*. He concludes that Note with a very notable piece of History. "The names of the Magistrates who perform'd the Ceremonies of the Consecration, were usually inscribed on the Frontispieces or the Temples;" instead of OR read OF, and then the Reader will know what is meant. *Sur le frontispiece des Temples.*

Lib. VI. p. 257. l. 48. He says, the *Latin* Deputies who were sent as Petitioners to *Rome*, in favour of their whole nation, appear'd in the Senate, carrying in their hands Olive-branches bound round with Wool. He leaves out, *that their foreheads were bound with fillets*; and yet quotes Bishop *Potter's* Antiquities in his margin, to make his Subscribers think he spared no pains to consult Books. That learned Prelate, in the place quoted by Mr. B. says, Petitioners

both to the Gods and Men used to supplicate with green boughs in their Hands, and *Crowns* or *Fillets* upon their Heads. And so the Authors of this History say, *les mains liées de bandellettes, & portants à la main des branches d'olivier. Mains shou'd be Têtes.*

Lib. VII. p. 267. n. 8. Mr. B. says, *The Roman Republick often left it to the discretion of the General, to distribute such military rewards and bounties among his Soldiers, in order to quicken their courage, as he thought fit. Provided always that he gave an account OF HIS ADMINISTRATION TO THE PEOPLE, &c.* Shou'd it not be, *gave an account of his administration, IN THIS RESPECT, to the People?* I own it is not in the *French*. But where's the hurt if a Translator now and then adds a word or two to make matters plain?

Ib. p. 268. l. 5. He says, *It is easy to imagine, this NEW WAY OF TRIUMPHING, must give exceeding great distaste to the nobility, and draw the hatred of the Senate upon the Consul.* Shou'd it not be *this new way OF OBTAINING a Triumph?* For it was a new and a bold Step in the Consul, barely by the consent of the *Curie*, contrary to the decision of the Conscript Fathers, to decree himself a Triumph. I own it is not in the *French*, otherwise than Mr. B. translates it, *viz.* *On conçoit aisément, qu'une manière si nouvelle de Triompher, déplût infiniment, &c.* But I ask whether it ought not to have the turn I have given it, *viz.* *It is easy to imagine that such a NEW WAY OF OBTAINING a Triumph, &c.*

Ib. p. 288. l. 24. He says, *Brutus reported that he had concluded the Treaty in the most solemn manner, the Feciales assisting at it, &c.* Shou'd it not be as I have done it, *viz.* *Brutus, AT HIS RETURN, made his report that he had concluded the Treaty in the most sacred Forms, by the Ministry of the Feciales.* *Brutus rapporta, qu'il avoit conclu le Traité, dans les formes les plus sacrées, par le ministère des Feciaux.* I know those words, UPON HIS RETURN, are not in the *French*; but whoever reads the preceding period, will soon see the necessity of inserting them.

In the next line, Mr. B. says, *They proceeded to elect in the Camp the first Tribunes of the People: It shou'd be, the first Tribunes of the People THAT ROME EVER HAD. qu' ait eus Rome.*

Lib. VII. p. 290. l. 15. Speaking of *Marcus Coriolanus*, Mr. B. says, *He was an AVOWED Advocate for the Patricians, nevertheless he CONCEALED his Sentiments.* Is this reconcilable to good Sense? I say, *he was very warm for the cause of the Patricians; however, he concealed his Thoughts.* If Mr. B. excuses himself for its being so in the *French*, That's but a poor excuse for making it so in the *English*. *Partisan DECLARÉ des Patriciens; cependant il CACHOIT ses sentiments, &c.*

Lib. VII. p. 291. l. 24. He talks of the City *Corioli* SURRENDERING to *Marcius*. It did not surrender: it was forced at once and burnt by him. *Reddition* in the French shou'd have been *Reduction*. *Marcius* obtain'd the name of *Coriolanus*, from this action.

Lib. VII. p. 297. l. 19. Mr. B. says, *Why then do you come hither, &c.* [SAID THE ÆDILE, it shou'd be, but it's omitted] without This, one wou'd think the Consul said those words.

Lib. VIII. p. 346. l. 8. He makes *Fabius* say to his Soldiers, *You wou'd then fight more out of a sense of your Obligations, than a desire of Revenge*; instead of, *You wou'd then fight for your Country, and not for Revenge*.

Ib. p. 354. l. 39. He says, *Next day the Fabii, who were left to guard the Fort, &c.* It shou'd be, *Next day SUCH OF the Fabii, AND THEIR DOMESTICKS, who were left to guard the Fort, &c.*

Ib. p. 360. l. 40. Mr. B. says, *This judicious preamble caused a great SILENCE, and some in the Assembly were even HEARD TO SAY, Take courage, &c.* I say, *This judicious preamble occasion'd a profound ATTENTION.* Some, from the midst of the Assembly, even call'd out to him *To take Heart, &c.* *Un préambule si judicieux, fit faire un GRAND SILENCE.* *On entendit même, de l'Assemblée, des personnes lui CRIER : Prenés courage, &c.*

Here again, Mr. B. sticks by the Stuff, right or wrong. He found the words *grand SILENCE* in the French, and so has continued them in the *English*, without minding what came after, viz. that some from the midst of the Assembly CALL'D OUT, &c.

What SILENT NOISE is this invades my Ear!

says one of our Poets, who has been sufficiently laugh'd at for it.

Lib. VIII. p. 371. l. 7. I fancy Mr. B. is of the *Country*, as the *Irishmen* say of one another; for here he's at his old trade of Bog-witticisms again. He says, *Appius being ordered to leave the Assembly, he made signs to his FRIENDS, and his CLIENTS surrounded him.* *A ces mots, Appius fit signe à ses AMIS, & ses CLIENTS l'environnèrent.* I can't say but Mr. B. has rightly translated this, and the place just mention'd, and many more of the like *Hibernian* nature, which I have specify'd before. His Translation is generally rightest, where the original is wrong. I turn it thus; *Upon this Appius made a sign, and his Friends and Clients gather'd round him.*

The following are given as a specimen of the little care Mr. B. has taken, in transcribing the *Latin* Quotations out of the *Roman Laws*.

Laws. Lib. X. p. 442. n. 28. *Si quis eum in FURTE deprehenderit. r. in furto.* But before I proceed further, I shall give a few instances, to shew not so much a want of Care in Mr. B's Agents as want of Knowledge in the *Latin Tongue*. Every School-boy knows, tho' Mr. B's man may have forgot, that *que, ne, ve, &c.* are what are call'd *particulae encliticæ, or paretæ;* whatever words they are added to, they change the accent of the last Syllable of such Word, and transfer, attract, or incline, the tone to the Syllable preceding it self: Thus, *oculisque, laurisque, not oculis que, laurus que, &c.* and therefore must be joyn'd close to the word, and is so most commonly in this History; but Mr. B. almost continually separates them, and consequently changes the accent in the pronunciation. *Adésdum* is spelt and pronounced otherwise than *ádes dum;* Yet he separates them. So again, Lib. X. p. 443. n. 30. *Lício QUE* instead of *Licioque.* Ib. p. 444. n. 33. *Sécuit ve* for *Secuitve.* Same Note, *NóxiAM ve* for *Noxiámve.*

Ib. p. 451. n. 62. *TIGUUM* twice in capitals, and *Italick*, instead of *TIGUNM.* Some may think *TIGUUM* the old word for *TIGNUM;* which it is not, but a new word of Mr. B's own coining, or his Printer's. Ib. p. 441. n. 26. *OPORTUM* made one word and in capitals too, instead of *OB PORTUM, i. e.* before the door, *ante ædes.* *Portus* was an old *Latin* word, signifying a house.

Ib. p. 460. n. 102. He has it, *Senatus-consulē cantum est ne monumentum VENIRET,* and a little lower again, *VENIET.* In both which places I write *VÆNIRET,* and *VÆNIET.* The Law prohibited the *SELLING* of a burial-place, not the *GOING* to a burial-place, as some of my acquaintance understood this: apprehending the verb *vælio* (*to come*) was meant, instead of *væneo* (*to be sold*). *Tully* does indeed derive the word *Væneo* to be sold, from *Venio* to come; because the things which are sold, do come into another's possession. But however, he spells them differently as they ought to be, tho' the Authors of this History, nor the other Translator of it, have taken care to do it.

Lib. X. p. 443. n. 30. 2d col. l. 18. Mr. B. says, *Rævardus and Joseph Scaliger contend, that the Romans DERIVED THIS CUSTUM OF SEARCHING FOR ANY THING WHICH WAS LOST FROM THE GREEKS.* It shou'd be, *derived from the Greeks this Custom of searching for anything which was lost.* Else it may puzzle some, nay, did actually puzzle an acquaintance of mine, who wonder'd the *Romans* shou'd trouble their heads in searching for any goods the *Greeks* had lost; for there's no comma, or other stop, after *lost.*

Lib. X. p. 470. n. 123. *PUNIENDO* (in capitals) for *PUNIENDI.* One would think by this Law, that the Husband was to be punish'd with death for his Wife's being drunk; whereas the Law is diametrically

trically the reverse, and the Husband had power to take his Wife's life, if he caught her overcome with Wine.

Ib. p. 458. n. 95. HOMINI MORTOO (in capitals) for MORTOO. These *Roman* Laws abounding with old *Latin* words, and some of them uncouth ones, I thought it proper by a Specimen or two to let the Reader know, that Mr. B. or the Printer, has added to their uncouthness, by misspelling them in a world of places; as here, MORTOO, when it is in the original *Mortuo*.

Ib. p. 459. n. 101. ALIENOS ÆDES (in Capitals) for ALIENAS ÆDES.

Ib. p. 466. n. 113. CURSUS ANNUUS (in Capitals) for CURSUS ANNUOS.

Lib. X. p. 460. n. 102. Among the *Roman* Laws, Mr. B. says, *Lest the consecrated ground shou'd be mistaken, or confounded with the profane, care was taken to engrave [where? on a Stone, sur la pierre, omitted] the length and breadth of it, [of what? of the space which each man reserved for his place of burial: de l'espace, que chacun se reservoit pour sa sepulture; after these two omissions, which I think are great ones, he goes on] as in this inscription.*

L. ÆMILIUS L. F.
INFRON. PED.
XIX. IN. AGR.
PED. XX.

That is, as Mr. B. translates it, L. ÆMILIUS's Burial-place was eighteen foot in front, and twenty IN LENGTH. Instead of, eighteen foot in front, and twenty foot IN THE FIELD, that is in DEPTH: For as the Front faced the Highway, so the Depth went into the Field behind it. *La Sepulture de L. Æmilius avois dix-huit piés de front, & vingt piés DANS LE CHAMP. Le front se prend ici pour le côté de l'espace, qui répondoit au grand chemin*, say the Authors; that is, The front is understood here for that side which faced the road. Consequently the Depth of it (which I think the proper word, not Length) must be in Agro, in the Field: tho' Mr. B. takes no notice of Agro, nor of *dans le champ*, as 'tis in the French. By which means, he leaves his Reader in the dark, as to the meaning of the abbreviated word AGR. and of LE CHAMP likewise; and instead of that, says only Length, and that too wrong for Depth. The French translates the Latin right, *dix-huit piés de front, & vingt piés DANS LE CHAMP.* i. e. IN AGRO, as I've done it, in the Field. Some less learned Reader may query, why XIX shou'd mean XVIII. The reason's this, The first letter X on the left hand is Ten, and the other X being preceded by two of the letter

306 MONS TESTACEVS: Or,

Letter (I) suffers a deduction of that value, viz. Two: so Two from Ten, remains Eight.

Lib. XII. p. 589. l. 21. Mr. B. says of the Soldiers of *Camillus's Army*, *They respected the orders of their General, tho' they hated THEM, [instead of him,] because they admir'd his VALOUR.* I have done it, *They respected the orders of their General, whose VIRTUE THEY HATED, AT THE SAME TIME THAT THEY ADMIR'D IT.* *Il respecterent les ordres du Général, dont ils haïsoient, mais dont ils admirerent, la vertu.* See the Context.

Lib. XII. p. 592. l. 49. Mr. B. has omitted, after the word *Triumph*, in a short Speech of *Camillus's*, *I shou'd see a great People treading upon that ground, which wou'd re-imprint on my mind the traces of my conquest.* *Je verrois un grand Peuple imprimer ses pas sur un terrain, qui me retraceroit ma conquête.*

Lib. IX. p. 422. l. 15. Mr. B. says, *The Consuls were obstinately bent upon shewing favour to none, and not admitting of any excuse for those who really were NOT able to march into the field.* Instead of, *who really WERE ABLE to march into the field.* It is wrong in the French. *qui NE pouvoient marcher en campagne.* For if they cou'd not possibly march into the field, how cou'd either the Consuls, or Jesuits, or Mr. B. himself make them?

Lib. XIII. p. 6. l. 8. & passim. The *Apennines*, r. *Apennine*. I never heard this Ridge of Mountains call'd by the plural name *Apennines*, (unless in Greek Ἀπέννινα ὄρη, i. e. *Montes Apennini*) but always *Apennine*. I'm sure the Authors of this History call it always *L'Apennin*; tho' Mr. B. as constantly has it *Apennines*. In all the Dictionaries you'll find it *Apenninus Mons*, not *Montes*, for it is a concatenation of Hills length-ways, quite thro' the middle of all *Italy*. The *Italians*, as well as the *Spaniards*, call it by the singular number. *Petronius* speaking of Discord leaving the Infernal Regions, and ascending to the top of the *Apennine*, says of that Fury, *Alta petit gradiens juga nobilis Apennini.* She reach'd the heighths of the fam'd *Apennine*. *Monta sur l'Apennin, qui perce dans la nue,* says the French *Petronius*. *Intus in Italia APENNINUS mons amplissimus Alpibus ad vada Sabatia annexus, perpetuis jugis lunatoque cursu, ad Siculum fretum Leucopetramque promontorium tendens, Italiam quasi medium secat.* *Cluverius de Montibus Italiæ.*

Lib. XI. p. 516. l. 34. M. B. says, *The territory which had been INVADED by the Roman People, was restor'd to its proper owners.* Instead of, *The Territory which had been USURP'D by the Roman People.* *Le Territoire ENVAHI par le Peuple Romain, &c.* [En-
vahir signifies here to *Usurp*, not *Invade*; for they sent no Forces
thither.]

either.] The Romans never invaded it, but only adjudged it to themselves by Vote, as Mr. B. says himself in p. 504.

Lib. IX. p. 429. l. 13. Mr. B. says, *However, the two Consuls were summon'd to appear before the People. Instead of, the two late Consuls:* a very material difference, for they cou'd not cite the Consuls for any mismanagement till they were out of Office.

Lib. IX. p. 413. l. 31. Mr. B. says, speaking of the Deputies of Rome going to fetch *Cincinnatus* from his little Farm, to raise him to the Dictature. *Twenty four Lictors, with their Axes and Fasces, went before the Roman Deputies, and this train was followed by a good number of led Horses for the war.* Instead of, *led war-horses, WHICH WERE SENT HIM AS A PRESENT.* *Qu'on lay* (i.e. à Camille) *conduisoit en leſſe.* Think of this, Mr. B.

Lib. IX. 423. l. 17. Mr. B. says, *The most mild opinion of all was, that the most furious of the Patricians ought to be BROUGHT TO JUSTICE, without meddling with the Consuls.* Instead of, *Those who were for a middle conduct, were not for attacking the Consuls themselves, but only for CALLING THE HOTTEST OF THE PATRICIANS TO AN ACCOUNT.* *Mettre en justice* (which he always mistakes) signifies to accuse, or call a man to account (for bribery, suppose, or any thing else). Not to bring him to Justice, for then it had been in *French le punir*, to punish him. A man is not always found guilty, who is call'd to an account.

Lib. IX. p. 424. n. 68. Mr. B. says, *Dentatus* is called *Lici-*
tius, and quotes *Val. Max.* for it. It is *Sicinnius* in *Val. Max.* and also in the Authors own Corrections, among the Errata; but Mr. B. did not think it worth his while to learn from their Errata.

Lib. XI. p. 505. n. 11. Mr. B. says, *The People assumed a right of naming two Quæstors, which were Lucius Valerius PONTIUS, &c.* It shou'd be *POTITUS*, as the Authors themselves have notify'd in their Errata.

Lib. XII. p. 570. l. 44. Mr. B. says, *That the Senate rejoyc'd exceedingly, that an expedient was found out, without having recourse to the Tribunes of the People.* It shou'd be, *to the VIOLENCE of the Tribunes of the People*, as it is in the Original; because they carry'd every thing by Violence.

Lib. XVI. p. 139. l. 48. Mr. B. says, *At these words, he throws himself into the midst of the Enemy.* The next Sentence shou'd ha' been, *All opposition falls before him. Tout ce qui résiste est renversé.* This he omits.

Ibid. l. 23. Mr. B. makes *Decius* say, *Let every one give his vote, not by tumultuous acclamations, but barely by changing place without speaking.* Instead of, *let every one give his vote, NOT AS USUAL, by making Acclamations, but barely, &c.* *Que chacun donne son avis, NON PAS à L'ORDINAIRE, par des acclamations tumultuenses, mais en changeant de place sans faire retentir leurs voix.* A weighty omission! every Scholar must and will say.

Ibid. n. 10. Mr. B. says, *At every station, [IN THE TIME OF POLYBIUS, he shou'd say; but omits it] four Centinels were placed, who were relieved by four others.* *Chaque Centinelle, DU TEMPS DE POLYBE, étoit composée de quatre hommes, &c.* Again in the same note, he says, *This was the method [IN EVERY LEGION, he shou'd have said] of giving the Soldiers the watch-word.*

Ibid. l. 29. After the word *back*, Mr. B. has omitted this whole Sentence. “As you were brave enough to possess your selves of “this post, beyond the Enemy’s Expectation; so you may bring “your selves off without any help, but that of your own bravery. *Vous êtes assés braves pour échapper d’ici, sans le secours d’autrui, comme vous avés été assés courageux, pour vous en emparer, contre l’attente de l’ennemi.* Same speech, threaten’d with DANGER and Thirst, instead of HUNGER and Thirst: He happens to be right in half the word *hunger*, viz. *g, e, r.* or (if you please) two thirds, *n, g, e, r.*

Lib. XVI. p. 149. l. 53. He makes the Dictator say to his Soldiers, *This sight was affecting enough to stop the fury of the Volsci, and will you, who are Romans, begin an impious war, &c.* It shou'd be, *even of the Volsci themselves.* *Les Volscques eux-mêmes, à ce spectacle, &c.*

Lib. XVI. p. 145. n. 17. Mr. B. says, *Regis fuerunt Nepotes PANINUS, a quo PACINATES; & Pelicius, a quo Peligni.* PANINUS shou'd be PACINUS. It is wrong indeed in the Original, but the Authors having put it in their *Errata*, Mr. B. ought to have done so too amonong his, since he was so much in haste as not to mend it in its place. Again, Elsewhere he has the River ARNO for ARO, which are a hundred miles distant from one another. AGNAM for AGNUM, and many more which the Authors themselves take notice of in their *Errata*, but not so Mr. B. That the *English* Reader may the better judge of the importance of the fore-cited blunder of PANINUS instead of PACINUS, it may not be amiss to give it him in *English*: *The King had two Grandsons, PACINUS and PELICIUS; from the former the PACINATES derived their Name, and the PELIGNI theirs from the latter.* The analogy between PACINUS and PACINATES, is obvious enough. But where's the Analogy between PANINUS and PACINATES?

Lib. XVI. p. 130. l. 46. Mr. B. makes the *Roman General* say, his Soldiers, *You will soon see all those glittering Javelins of the army vanish*, &c. Instead of, *You will soon put to the rout that GROVE of Pikes*, &c. Here he drops the figure, as he always does. *Bien-vous aurez mis en déroute ces bataillons HERISSÉS de javelots.* *Herissé* don't signify glittering. See Boyer. *Un Bataillon herissé de Piques.* A Battalion bristling, or thick set, with Pikes. I say, a GROVE of Pikes.

Lib. XVI. p. 143. n. 15. Mr. B. says, *The Sextarius was the 8th part of the Amphora of the Ancients.* Where had been the great trouble if he had translated it as it is in the Original? *The large sort of Vessel call'd the Amphora.*

Lib. XVI. p. 147. n. 20. He quotes *Martial* l. 6. *Ep.* 2. instead of *Epig.* 42. *Martial* never writing any *Epistles* that are come down to us, a Quotation from his *Epigrams* shou'd be written *Epig.* not *Ep.* Else some people will, and one person I know did actually read this place *Martial's Epistles*. Why can't Mr. B. keep to the Fathers in their manner of quoting?

Lib. XVI. p. 150. n. 23. Mr. B. says, speaking of the punishments inflicted, by the *Roman Generals*, on Deserters, *The SEVERAL punishments inflicted on the cowardly, forc'd the most fearful to keep their ranks, and behave themselves with courage in battel.* Wou'd not one by this believe, either that the same persons were punish'd several times, or that there were great variety of punishments for such Offenders? It is in the original not the *SEVERAL* punishments, but *the SEVERE punishment* which, as appears in the beginning of the note, was Death. *SEVERE* or *SEVERAL*, is all alike to Mr. B. so the Book does but sell. A Book's a Book, right or wrong, and looks no less ornamental on a Shelf, provided it is well bound, and finely printed, than one that is ever so truly translated: I mean in the Eyes of those that buy Books for Ostenation, not Edification.

Lib. XVI. p. 153. l. 31. Mr. B. says, *As soon as the Ambassadors of Samnium were return'd [to their own Country, en leur pais omitted] the Consul had thoughts of withdrawing his army from thence. It had been stipulated, that the Samnites shou'd give the Roman Troops a year's pay.* Why does not Mr. B. tell his Reader when this Payment was to be made? The French Authors, more communicative of their Knowledge, tell us, *Il étoit convenu avec cette Nation, qu' AVANT SON DEPART elle payeroit une année de la paye de ses Soldats.* i. e. BEFORE HIS (the Consul's) DEPARTURE, they were to make this payment. Which was accordingly done, and a peace settled.

Lib.

Lib. XVI. p. 154. l. 27. Mr. B. makes the Consul *Plautius* say to the Samnite Ambassadors, *The Campani are our Subjects, and we will FORCE them, whether they will or no, NOT to molest you.* To force a man NOT to molest another, puts me in mind of what an unlucky Boy (but no great Wit) said to his mother *The more you call, the MORE I WON'T come. Nous les forcerons à vous laisser en paix.* i. e. *We will force them to let you be at ease, or We will oblige them to forbear molesting you.*

Lib. XVI. p. 155. n. 29. Mr. B. speaking of *Alexander King of Epirus*, says, *Olympias his eldest Sister was the wife of Philip King of Macedon.* Cleopatra, who was born of that marriage, married the King of Epirus, HIS Uncle. [HER Uncle it shou'd be: but it being in French *son oncle*, deceiv'd him.] The latter, with the assistance of his BROTHER-IN-LAW [FATHER-IN-LAW, Beau-pere, as 'tis in French, wou'd be more intelligible] had deprived [by force, de force, omitted] *Arybbas* [it shou'd be *Arybbas's Son, fils d'Arybbas*] of that part of the Kingdom [of Epirus, left out] which he possess'd by force, [it shou'd be, barely, which he possess'd.] He goes on blundering, as one error often begets another, *Archidymas* [instead of *Archidamus*] King of *Lacedæmon*, &c. If Mr. B. had not forgot his Greek, he cou'd not have spelt that King's name so wrong, *princeps populi*, in the Greek *Archidamus*.

Same Note, speaking of *Pyrrhus's Expedition into Italy*, Mr. B. says, *The People of Apulia accepted the Peace which was offer'd them* ['tis a pity he did not tell us by whom, as the French does.] Next line, he tells us *THE Cities of Lucania, and of the Brutii, were, after this, subdu'd.* [it shou'd be **SEVERAL** Cities, not ALL THE Cities: *PLUSIEURS villes de la Lucanie & du pays des Brutiens.*]

Lib. XVI. p. 156. n. 31. Mr. B. disfigures the name of the River *Laus*, by not spelling it with a Diæretis over it to distinguish it into two Syllables: And this he does not only in the Latin name; but in the Italian, *Laino*, instead of *Laino*; three Syllables, not two. If *Laus* be a Monosyllable, as Mr. B. makes it, the genitive case will be *Laudis*, and that wou'd make mad work, especially in a Poem.

Same note, The Fathers speaking of the *language of the Osci*, judiciously join the Epithet *ancient* to it; but Mr. B. as injudiciously leaves it out, as he does most of their Epithets, which are often so significant as to carry the meaning of a whole Sentence along with them.

the ROMAN LASTALL. 117

Same page, n. 33. He repeats the same misnomer of the *Lat*s, and likewise omits to let the Reader know, that the ancient River *Silaris* is now call'd *Gochile*. To what purpose have the Fathers taken all this pains, if a Translator shall leave out what he pleases?

Lib. XVI. p. 157. l. 43. Mr. B. says, *T. Manlius forbade the Latins making war with the Samnites, in the name of the Conscrip-
tions*. If Mr. B. had kept to the Order of the words, as they are in the Original, this had been less liable to be misunderstood. *T. Manlius forbade the Latins, in the name of the Conscrip-
tions, to make war with the Sabines.*

Lib. XVI. p. 158. l. 46. Mr. B. makes *Manlius* say, *Can we
any longer doubt, whether there be a God that governs the world, or
whether we have had reason to dedicate this Temple to JUPITER?* What party *per pale* work is here! half Christian, half Pagan, in the same breath!

Lib. XVI. p. 159. l. ii. Speaking of the Apparition the two Consuls saw in their sleep, of a man of a gigantick Stature, and majestic Look, he makes the Phantom deliver himself thus; *It is decreed, that the General of one army, and the other army itself, shall be devoted to the Dii Manes; That army therefore, whose General shall sacrifice himself, [he would say DEVOTE himself, and not barely himself, but ALL THE ENEMIES ARMY with himself] to the Gods of Hell, and the Goddess Terra, shall have a certaine
victory.* This Declaration being follow'd by a very notable Event, and it being very unintelligibly express'd in the French, as well as imperfectly in Mr. B's Translation, I shall give it in *Livy's* own words: *Ex una acie Imperatorem, ex altera Exercitum Diis ma-
ribus Matrice Terræ deberi: utrius exercitus Imperator Legiones
bates, superque eas se devovisset, ejus populi partisque victoriam fore.* i.e. Of the two Armies now facing each other, the General of the one, and the whole body of the other, must be devoted to the Infernal Spirits, and Mother Earth, and which soever of the opposite Generals shall so devote HIS ENEMIES, AND, WITH THEM, HIMSELF TOO, that party and people shall win the day. In the *Italian* *Livy*, which is better translated than the *English*, it concludes thus; *se quello esercito sarà vincitore, di cui il Capitano offerisce all' in-
ferno le legioni de' nimici & CON ELLE se stesso insieme.*

Ib. p. 159. In the *Text*, l. 5. he has it Mount *VESUVIUS*, which I think is right, but in the *Note* there he calls it Mount *VESUVIO*, which I think sounds wrong to us *Englishmen*; as does the *Alpes*, instead of *Alps*; The *Apennines*, instead of *Apennine*, &c. This shews how little care Mr. B. takes to correct his journeymen, particularly in the Notes. I don't wonder at it, because

in his Octavo Translation, in his *first* number (and he proceeded no farther, after my Criticism on it had damn'd it) he express'd a sort of contempt for the Notes; but for what reason, I'm at a loss to find out.

Lib. XVI. p. 159. n. 41. Mr. B. says, *The Infernal Powers were thought such revengeful Deities as could not be appeas'd by human sacrifices.* [he shou'd have said, *BUT by human sacrifices*] *qu'on ne pouvoit satisfaire QU' à force de sacrifices, &c.*

And that this was the Case, appears, p. 164. n. 52. of his own Book, where he rightly says, *Nothing was thought sufficient to appease the Dii Manes, but the shedding of humane blood.* *On ne pouvoit les appaiser que par l'effusion du sang humain.* What a contradictory Translation is this! The two Poles are not more distant from each other, than the Text and the Notes, as Mr. B. has mang'd 'em.

Ibid. p. 159. l. 35. Mr. B. has it, *That in a Council of war it was determin'd, That the ancient Discipline should be strictly observ'd in the present war.* It is in the *French*, not the ancient **DISCIPLINE**, but *The ancient SEVERITY towards the Disobedient, &c.* which was, *that no Officer or Soldier shou'd fight the Enemy without express Orders, or out of his Rank, upon pain of DEATH.* For breaking which Orders, we see (in a page or two after) the Consul *Manlius* putting his Son to death, tho' he slew his Enemy. *On decida, qu'il falloit user de TOUTE L'ANCIENNE SEVERITE, &c.* **DISCIPLINE** and **SEVERITY** differ as much as a **LESSON** does from a **ROD**.

Again, four or five lines lower, He says; *It was therefore of great consequence to OBSERVE A STRICT DISCIPLINE,* [so he translates faire un reglement severe, to GIVE STRICT ORDERS,] *to avoid FRAUDS and TRICKS,* [instead of STRATAGEMS and MISTAKES] *in the Fight.* *Meprises* is not *French* for *Tricks*, but *Mistakes*. Besides, *Tricks* and *Frauds* are words not suitable to an Army, unless it was an Army of Lawyers.

Lib. XVI. p. 160. last line but two, Mr. B. makes *Manlius* the Consul say to his Son, who fought without express Order, and was return'd Victorious; *You shall be crowned as a Conqueror, and punished as a Rebel.* It shou'd be as 'tis in *French*; *a Rebel to our Rules.* Had his Son fought against his Country, he had been but a *Rebel*. Again, *What? Son, cou'd you despise both the Authority of a Father, and of a Consul?* The *French* is fuller: *the Authority of a Father, and the MAJESTY of a Consul.*

Ibid. p. 160. l. 13. Mr. B. happens to translate right, *la garde avancée, the advanced guard*. I have observ'd before, that he had not such good luck in another place where he translates, *l'avant-garde, the advanced guard*, instead of *VAN of the Army*.

Ibid. p. 162. n. 45. Speaking of the *Roman Phalanx*, he says, *It was very FORMIDABLE when drawn up in this FORM*. I fancy Poet Pope help'd him here, it jingles so prettily. He concludes the same note with another jingle: speaking of the unevenness of the ground and its being full of hedges and ditches, he says, *The Phalanx could not in that case long preserve that union or CONSISTENCE in which its whole strength CONSISTED*. Is not this somewhat like the Common-council-man's wise Speech: *If we meet here to no purpose, to what purpose do we meet?*

Ibid. n. 47. He says, *The Soldiers of the two first lines were called ANTI-PILANI, according to Livy*. That Historian does not call them so, with Mr. B's good leave; he calls them *Ante-pilani*, from their standing BEFORE [ANTE] the *Pilani* [not ANTI, against them.] *Livy* understood *Greek* better than to say any such thing. In the same line he says, *The Soldiers call'd Triarii, WORE the Pilum*. Wou'd not one think this *Pilum* was some Military Dress, by the word *wore*? Whereas it was a *Weapon*, not a *Habit*. The Dictionaries describe it thus; a Javelin or Dart of five foot and an half long, which foot-soldiers used [not wore] having a three-square head of Steel, nine inches long. The *French* Original is too accurate to say these Soldiers did *porter le pilum* [wear it] but *avoient POUR ARMES le pilum*; fought with, or were arm'd with the *pilum*.

Ibid. p. 162. l. 21. He says, *The Manipuli of the three lines of battle were so placed, that those of the second line stop'd up the ways from the first to the third*. The *French* begins thus: *The Manipuli of the three lines were dispos'd in the figure of a Quincunx* [*Les Manipules des trois lignes étoient rangés en QUINCONCHE*] and were so placed, &c. Why shou'd the *Quincunx* be omitted? Sure Mr. B. might have found *Quincunx* in all the *Latin* Dictionaries, tho' he cou'd not *Quinconche* in any of the *French* ones. The Grove along the side of *Ham-house*, in *Ham-walks*, is a true *Quincunx*.

Lib. XVI. p. 163. n. 48. Mr. B. makes *Livy* say, *That there were not less than five thousand men in a Legion*. *Livy* says, and so do the Fathers, *There were not AT THAT TIME less than five thousand men in a Legion*. For the number vary'd acc^d the times, and so *Livy* himself says afterwards, and all *ording to* as well as he. Historians

Ibid. l. 14. He says, *The Latins were drawn up in three Lines.* It shou'd be, as it is in the Original, *The Latins were LIKEWISE drawn up in three Lines.* *Les Latins étoient AUSSI rangés sous trois lignes.* The Fathers had before described the disposition of the *Roman Army* to be in three Lines: Then they come and say, *The Latins LIKEWISE were dispos'd in three lines.* Without this conjunction [*likewise*] it looks as if the *Roman Army* was not dispos'd in three Lines, but in some other manner.

Ibid. p. 162. l. 32. He says, *It may be justly said, the whole Secret of the Roman Art of War lay in Disposing of their Armies in this manner, and leaving these spaces open in the first and second lines, and that by this Device alone, Rome made herself Mistress of the whole World.*

If so, I think it concerns the Reader to have some further light into this matter; and in order to give it him, I shall translate the latter part of this Period in a different manner from Mr. Bundy, but entirely conformable to the *French*, as any one that understands *French* shall be forced to confess. The Original says, *On peut dire que cet arrangement des Armées Romains, ET QUÈ CES PASSAGES DE LA PREMIERE à LA SECONDE, ET DE LA SECONDE à LA TROISIÈME LIGNE, renfermoit tout le mystère de la milice Romaine, &c.* That is, *In leaving these open spaces, in order to pass from the first Line to the second, and from the second Line to the third, lay the whole secret of the Roman Art of War, &c.*

Lib. XVI. p. 167. n. 62. Mr. B. says, *The Robe which the Ancients* [instead of *ANCIENT AUTHORS*] *call CINCTI GABINI was tuck'd up, &c.* I will be content to be tuck'd up, if he produces one Author, Ancient or Modern, that calls them *CINCTI GABINI*. The Authors of this History call that Robe *CINCTUS GABINUS*. Is Mr. B. now to learn, that the Noun-substantive *CINCTUS* is of the fourth Declension, like *Gradus, Cursus, Manus, &c*? And does not every School-boy know, that the nominative plural of such Nouns ends in *us*, not *i*? Why therefore has Mr. B. chang'd the Author's *CINCTUS* to *CINCTI*? There's no such noun (*Substantive*) in the whole *Latin Tongue*. That Mr. B. has forgot his *Latin Grammar* is plain, from his altering the Fathers *cursus annuos* to *cursus annuus*, hinted before.

Lib. XVI. p. 168. n. 65. Mr. B. says, *The Triarii were, according to Dion. Hal. l. 5. and 8. a sort of Corps de reserve. They were also generally set to guard the Camp,* [AS THE SAME AUTHOR TELLS US, he should have added, *selon le témoignage du même Auteur.*]

Ibid. l. 27. He says, *The Romans fresh Triarii gave a shout, which it self put the Latins who opposed them, [who were opposite to them, it shou'd be] in some disorder. Then the Romans marched close up to their enemies, and their Triarii had no difficulty, [it shou'd be little difficulty] in knocking down, [I say, pushing down to the ground] those of the Latins. After which they walked over them, [OVER THEIR BELIES it shou'd be] penetrat'd into the Manipuli of their other Lines, and in that made so great a slaughter of them, that scarce A FOURTH PART OF THEIR ARMY WAS LEFT ALIVE.* Pray mind what follows, viz.

Ibid. p. 169. l. 17. He says, *The BULK of their (the Latin) shatter'd Army was assembled at Minturnæ, and the REST follow'd in small parties.* At this rate there was none of them Lost; and yet just before he says, *that scarce A FOURTH PART OF THEIR ARMY WAS LEFT ALIVE.* The French Original neither does, nor wou'd say, the BULK of their shatter'd Army was assembled at *Minturnæ*, but most of their shatter'd TROOPS; *Le gros de leurs TROUPES délabrées.*

Ibid. last line but 6. He says, *The Latins made but a weak resistance, their tumultuous army was routed, [was soon routed, it shou'd be; bien-tot]* He goes on (but skips a whole period first) *Manlius enter'd Latium, &c.* It is in the French, after the forecited word routed, *La consternation des vaincus annonça la marche du vainqueur, i. e. the Conternation of the Vanquish'd proclaim'd the march of the Conqueror.* Then comes, *Manlius enter'd Latium, &c.*

Lib. XVI. p. 170. l. 13. *The CONSULS continued the Campaign Knights their privileges.* It shou'd be, the CONSUL in the singular, not CONSULS in the plural. For there was now but one Consul, *Decius* being kill'd, as is mention'd at large but three pages before. Mr. B. must surely be a great Wit, if the Proverb be true, that great Wits have short Memories. *Le CONSUL* [says the French, not LES CONSULS] *LES CONSERVA* [not CONSERVENT] *dans tous leurs privileges, &c.*

Lib. XVI. p. 170. n. 70. first col. l. 10. He quotes *Livy* abominably wrong, to the tune of three hundred and sixty. Does Mr. B. really take *Quadrageni*, and *Quadringeni* to be the same, or does he only put the one for the other, on purpose to exercise his Reader's Wits against the approaching *Christmas* Holydays, in Unriddling the *Ænigma's* contain'd in his Book? The Dictionaries will shew him *Quadrageni* is Forty, and *Quadringeni*, Four hundred

dred. And here, tho' *Livy* and the learned Authors of this History have it as plain as letters can make it, *Denarios nummos QUADRAGENOS Quinos*, Mr. B. puts it, *Denarios nummos QUADRINGENOS Quinos*.

And now I'm upon figures. the Reader can't take it amiss in me to inform him, if he did not know it before, that the Capital Letters A. CDXIII, which he will find in the next note, are as much as to say In the Year 413. from the foundation of *Rome*. A. i. *Anno: C* (which is *centum, an hundred*) standing before D, take a hundred from it, that is, from five hundred (for D is *Dimidium mille*, half a thousand). The XIII speaks it self.

Lib. XVI. p. 172. l. 29. speaking of *Publius* the *Plebeian Consul*, He says, *He made it his whole business to establish the Rights of A People [instead of THE People] on a solid foundation, and make them equal to those of the Nobility.*

Will Mr. B. never learn the difference between the definite and indefinite Articles *Du* and *De*; as also that between *Du peuple* and *D'un peuple*?

Ibid. p. 172. l. 42. speaking of the Regulation made in 303, That the *Patricians* shou'd obey the Laws of the People, as the People did those of the Senate, he goes on and says; *But this Regulation seems to have been AFTERWARDS neglected, SINCE the Dictator Publilius revived it. SINCE shou'd be FORASMUCHAS the Dictator Publilius now revived it, or by the Dictator Publilius's reviving it.* Otherwise it may be taken, and has been so by some I'm acquainted with, that it was neglected, *AFTER Publilius* had revived it, not *BEFORE*: Whereas it's being neglected, was the occasion of his Reviving it. Had Mr. B. or his Helper known the difference between *PUISQUE* and *DEPUISQUE*, or indeed had he but attended to the Sense of the Authors words, he cou'd not be guilty of such Equivoques.

Lib. XVI. p. 173. n. 78. Why shou'd not *Manlius* have his *Prænomen of Caius* prefix'd to it, in the *English*, as 'tis in *French*?

Lib. XVI. l. 33. He says, *These were the dispositions of the Mind of the People in Latium, when Camillus came to Pedum.* It shou'd be, *came BEFORE Pedum, or else came to Pedum IN ORDER TO BESIEGE IT. vint assieger Pedum.* By Mr. B's words it looks as if *Camillus* went only to make a visit in the Town.

Lib. XVI. p. 174. n. 72. He makes *Camillus* say in his Report to the Senate, after he was return'd from the Conquest of the *Latins*; *The Gods, and the Valour of our Soldiers, have at length put an end to the War we were forced to make with the Latins.* Our

"Enemies WERE defeated on the Banks of the Astura. Pedum taken, &c. What does he mean by saying WERE defeated, instead of HAVE BEEN defeated, or ARE defeated? Was not he that made this Speech, the very man that had just then defeated them? The French has it right, *Nos enemis ONT ETÉ vaincus*, &c. Our enemies HAVE BEEN defeated. Livy the same. *Cæsi SUNT ex-
victus hostium*, &c. Same Speech, he makes *Camillus* say, *How
an opportunity now offers it self, Conscript Fathers, for You
raise YOUR Glory, by increasing the number of YOUR Subjects!* It is in the French, for US to raise OUR Glory, by increasing the number of OUR Subjects!

Lib. XVI. p. 176. n. 84. What unintelligible Stuff does Mr. B. make the Fathers conclude this Book with? (not to mention his altering the Inscription on the Medal, *Palikanus to Palicanus*); He does, and quotes Livy for it too; *The Punishment inflicted on the Refractory is expressed thus* [by the way, *Refractory* is wrong spelt; it shou'd be *Refractory*, *Refractaire* in French, *Refractarius* in Latin, not *Refractorius*, but that's a small fault.] He goes on, *Ut quis qui Eis Tyberim deprehensus esset usque ad mille pondo Clavis ESSET.* It shou'd be *CIS Tyberim*. Beside, Why does not Mr. B. English it, that his Reader might understand it one way or other, viz. *If any of them were found ON THIS SIDE the Tyber (CIS Tyberim) his Clearing or Fine shall be a thousand As.* Why can't Mr. B. instead of sending a copy transcrib'd of these Quotations to the Press, send the Book it self? Sure I am, there's never a Printer in London that will make half a quarter the mistakes in these Latin Quotations, as Mr. B. (I know not by what accident) continually does. Sure he never looks over what he has once written; like a rattle-headed friend of mine, who never in his life troubled his head to read over any Letter he sent to any body. He one day sends to a friend a Letter, *That he was a white horse, wou'd be glad of his company, but if he cou'd not come, desired him to send him a Pipe of his Tobacco.* Instead of which his friend sent him a measure of Oats, as most proper for a horse. In short, he meant, he was *AT the White-horse*: not *A White horse*.

In another place, Mr. B. quoting *Festus*, has it *VERNA* (*a Bond-servant*) instead of *VERUA* (*Spits to roast meat on.*) This writing an *u* instead of a *u*, puts me in mind of a certain Dr. of Physick, who, like the rest of the Faculty, writing a bad hand, prescribed *CAUDLE* to a poor Woman's Husband, and the reading it *CANDLE* instead of *CAUDLE*, went accordingly to the Chandler's, and got him the largest she cou'd, and dissolving it in some warm Ale, minister'd it with good Effect, for it prov'd an excellent Emetic, as Mr. B's translation has to me, and I believe to every body else by this time.

Lib. XI. p. 505. n. 11. Mr. B. speaking of the Magistracy of the Quæstorship, says, *The choice of these Magistrates was, according to Tacitus, AND LIVY'S Annals Book XI. wholly in the Consuls.* I never heard of *Livy's* Book of Annals before. *Tacitus* I have by me; and 'tis him Mr. B. means, tho' he says *Liv.* What led Mr. B. to commit this mistake, was his seeing the word *Liv.* in the Original after the word *Tacite*, [as the French call *Tacitus*]. This *Liv.* he took to be *Livy*, whereas it only means *Livre*, Book, XI. of *Tacitus*. My Quotation here runs thus, *Tacitus Lib. XI. of his Annals.* The French has it, *Tacite, Liv. XI. de ses Annales*, which I think is plain enough, and not a word of *Livy*; tho' Mr. B. thought it so, from its similitude; like one knew, who seeing *Il s'ajuste à la Coustume*, in a French Book Translated it thus, *It bits to a Cow's THUMB.* He thought COUSTUME must be French for a Cow's THUMB.

Same Note, He says, *Valerius Poplicola GAVE the People Right to appoint the Quæstors*, instead of *resign'd and restored the People the Right they originally had of appointing Quæstors*; for the Right was in the People even in *Romulus* and *Numa's* time, as Mr. B. himself says, a little before, in the self-same Note. *Le Peuple s'etoit REMIS en possession de creer, &c.* See the Original, and my Translation of it.

Lib. XI. p. 524. l. 37. He says, *The attempts of this weak Tribune were so fruitless, that he brought himself into contempt by them* I say, *the Endeavours of this impertinent Tribune were as fruitless as his Person was despicable.* *Les efforts de ce frivole Tribun furent aussi vains, que sa personne étoit méprisable.* He goes on in the next period have one, and says; As for *Minutius*, *We don't find that the resentments of the TRIBUNES were fatal to him.* I say, As for *Minutius*, *we don't find that the resentment of the forecited Tribune was fatal to him.* It means the resentment of *Sp. Melius* (one of the Tribunes) not the resentment of all the Tribunes, as B. has it. *Du TRIBUN 'tis in French, not DES TRIBUNS.*

Ib l. 32. He says, *This Tribune being related to the famous S. Mælius, who had been punish'd as one guilty of Tyranny, pretended to revenge HIMSELF upon his Relation's Accuser and Assassin, and to justify his Memory.* I say, *took upon him to justify the memory of his Relation, and avenge HIM (not HIMSELF; le vanger, not se VANGER) both on his Accuser and Murderer.*

Lib. XI. p. 541. l. 2. He makes *C. Falius*, one of the Tribunes of the People, say to *Tempanius*, *Exert the same courage and the same fidelity to your COUNTRY on this occasion, which have already* prompt

prompted you to save the Republick. I say, Exert the same courage and fidelity to your Country at home, as you have already done to save the Republick in the Field. Two lines lower, he goes on, and makes C. Julius, in examining Tempanius, ask him, *In a word; Are You the Conquerors, or the Conquered?* I say, *In a word; Are we (not you) the Conquerors, or are we (not you) Conquered?* *En un mot, Sommes-NOUS vaincus? ou Sommes-NOUS Vainquers?*

Ibid. p. 543. l. 32. He says, *On these accounts therefore the Senate was against electing the Military Tribunes for the next year.* I say, *For these reasons therefore the Senate was not for chusing Military Tribunes, BUT CONSULS, for the ensuing year. BUT CONSULS,* omitted by this careful Translator. *Ces Démêlés firent que le Sénat ne voulut point de Tribuns Militaires MAIS DES CONSULS,* for the following year.

Ibid. p. 519. l. 18. He says, *As Mælius was flying, Servilius comes up TO him, and with a Sabre cuts off his head.* I say, *comes up WITH him, &c. Lorsqu'il fuyoit, S.ervilius l'ATTEINT, &c.*

Lib. XI. p. 550. l. 28. He says, *The Roman Army made themselves Masters of the City of Bola.* It shou'd be, *the GREAT City of Bola, GRANDE Ville de Bola.*

Lib. XII. p. 575. l. 12. He says, *ENEMIES, who had not seen one another for a great while, now converse freely together.* I say, *Those who had been at enmity with each other for a long time, now freely converse together.* It is indeed in French, *Les Enemis, &c.* but that sounds too hostile for old Friends and Compatriots.

And now I'm upon the matter of Diction only, that the Reader may once for all judge who takes most care therein, Mr. B. or my self, I will give him a Specimen of each. Mr. B. Lib. XII. p. 568. l. 40. makes the Consuls say to the People, *If any men are obliged to pay towards the Expences of the Publick, it is doubtless such as have never had any Wives or Children to maintain; they MUST have been long exempt from these Charges, since they are neither Husbands nor Fathers to this Day.* Let them therefore contribute great Sums, and open the SACKS in which they have kept their money, which shall, for the future, be apply'd towards the maintenance of numerous Families.

I say, in my Translation, p. 555. *If any men are oblig'd to furnish MORE THAN ORDINARY towards the publick Expences, &c. They HAVE been a long time free from Family Expences, since, &c. Let them therefore pay largely, and open their BAGS, wherein they board that money, which may serve to ease MORE numerous Families of the burthen which lies upon them.*

Same page. l. 38. Mr. B. says, *The Consuls laid a Tax upon men of an advanced age, who had never had any Wives, OR supply'd the Republick with any Citizens.* Does not this look something like countenancing of Debauchery; for if they had not Wives, how could Children be had, without whoring? Whereas no Women, not even the *L. l. l. b.*, were more chaste than those of ancient *Rome*: Nor was it possible for that Government to make stronger Laws than it did, to secure the honour of the fair Sex, in point of Matrimony. But to return: Mr. B. by using the Disjunctive OR, instead of the Conjunctive AND (which is plain in the Original) has quite alter'd the Sense of the Authors, and the truth of the Fact too. I say, in my Translation, p. 554. *The Consuls order'd a Tax shou'd be laid upon men of an advanced age, who had declined marrying AND furnishing the publick with any Citizens.*

Lib. XII. p. 577. l. 1. He says, *The Roman was very Religious IN HIS WAY, and had great FAITH in Diviners.* I say, *The Roman was very Religious* [what occasion is there for IN HIS WAY? what cou'd his Way be but Pagan, three hundred years before Christianity,] *and gave much CREDIT* [not Faith; Why Faith so long before our Saviour?] *to Diviners.*

Ibid. p. 578. n. 49. He makes Πνεῦ a verb, and says, it signifies to make rotten or putrify. I say, in my Translation (and so do the Fathers in the Original) 'tis a Greek appellative Noun, Πνεῦ, οῦ, *putredo*, i. e. rottenness or putrefaction.

Lib. XII. p. 586. l. 29. He says, speaking of Gold, in the year 357 of *Rome*, *The Romans VERY RARELY made use of this exceeding scarce metal, but to make fine Toys.* I say, *The Romans made NO OTHER USE of this exceeding scarce metal, but to make Curiosities and rich Toys of.* *Rome N'EMPLOYOIT ce metal, extrêmement rare, qu'à en faire des bijoux précieux.* EXTREMEMENT RARE deceiv'd him into VERY RARELY; instead of NOT AT ALL. *Extremement rare*, belongs to the Metal, not to the Use of it.

Lib. XII. p. 593. l. 5. He makes the *Patricians* say to the People of *Rome*, who were going to settle at *Veij*; *Will you abandon this dear Country, for which you and your forefathers have SPILT so much Blood. I say LOST so much blood, that is, pour'd out of your own veins, not others; VERSER DU SANG.*

Lib. X. p. 441. n. 25. Among the *Roman Laws*, (sure Mr. B. did not design to lard this grave Subject with something to make us laugh) He says, (after a *Latin* quotation) *Which is as much as*

to TRY, *Præterquam Si.* He means, *Which is as much as to say, not TRY.*

Lib. IX. p. 415. l. 28. Mr. B. very wisely tells his Reader in this solemn Period, printed and pointed completely I own, but most plentifully unedifying. *A People which had passed UNDER THE YOKE, was thought subdu'd.* Had he follow'd the *French* Original, Mr. B. had convey'd to the Reader some Idea of the thing here spoken of. *Un peuple qui avoit passé sous le joug, étoit censé subjugué.* Which in my Translation, p. 158, the Reader will find thus englisch'd: *A People which had passed UNDER THE YOKE was looked upon to be SUBJUGATED (or subdued) in a literal Sense.* The *Jugum* (or Yoke) was a kind of Gate-way, consisting of three Spears, two stuck in the Ground, like the Side-posts of a Door, and the other laid across on the top, by way of Lintel, or Head-piece. To pass under this Yoke (*sub jugo*) was a punishment inflicted by the *Romans*, on such Nations as had been conquer'd by them, and had incur'd their displeasure. As here; the *Æqui*, naked and without Arms, marched out of their Camp, and pass'd beneath the *Roman* Yoke. *SUBJUGATED* therefore, the word I use, shou'd in this place have been used by Mr. B. likewise, instead of *SUBDUED*. But after all, he, or his Booksellers will laugh it off, and say, as *Teague* did, when he saw a good thing which was said in company, very much applauded: *There's nothing in't; I cou'd have said the same my self, if it had come into my head.*

Lib. VI. p. 242. l. 6. Mr. B. says, *The Romans, in the choice of their Consuls, had at this time respect to the present State of their Affairs. They elected one of them as a popular and peaceable Man, to govern Rome, ALREADY shaken by the last Sedition, &c.* I say, *to govern Rome which was NOT QUITE RECOVER'D FROM THE SHOCK OF the last Sedition, &c.* And so says the *French*, if I understand the difference between *ENCORE* and *DEJA*; both adverbs of Time indeed, but far from the same in Sense. *Pour gouverner Rome, ENCORE ébranlée par la dernière Sédition.*

Same page, l. 21. He says, *The Consul WENT TO TAKE Crustumium, a City situated between the Tyber and the Anio.* Not to mention the Cacophony of *Cities situated*; It is falsely translated. I say, *The Consul WENT AND TOOK Crustumium, a Town lying between the Tyber and the Anio.* The Original indeed, to one who is not a competent Master of that language, wou'd seem to favour Mr. B's Translation. It runs thus, *Le Consul ALLA PRENDRE Crustumerie, &c.* Literally, *The Consul WENT TO TAKE Crustumium.* But that is only a *French* way of saying, *HE TOOK IT.* The Readers of Mr. B's Translation will please to remember this and other momentous Gallicisms of Mr. B's, before

fore they acquiesce in every thing he says. *Livy's words (lib. 2. cap. 19.) upon this occasion, are, Crustumeria CAPTA. The Consul took Crustumerium.*

The Readers of Mr. B's Translation must likewise beware what ~~fre~~ss they lay on his *Fasti Consulares*, or *Capitoline Marbles*, because there are not a few Mistakes therein, as Mr. B. gives them at the close of his Book. *A propos* to this Mr. B. in his Translation of the Authors Preface, speaking of that noble and useful Treasure of Antiquity, call'd the *Capitoline Marbles*, says; *In the Pontificate of Paul III. some persons, BY DIGGING in the Roman Forum, discover'd Marbles of infinite value, with regard to Learning.* I say, **AS THEY WERE DIGGING**, not **BY DIGGING**. It seems else as if Digging in the *Roman Forum* wou'd always make such Discoveries. *En crevant*, in *French*. The Readers must determine which is rightest.

And now since like a Hare I'm got back again to the place I set out from in this hare-brain'd translation, *viz.* Animadversions upon that false Translation of the Jesuits fine Preface; I must acquaint the Reader, I have not in this Pamphlet taken notice of one tenth part of the blunders I cou'd have done, both as they now stand in Mr. B's Folio Book, and as they stood at first in his Octavo Translation of that Preface, but are some of them since corrected, on seeing my Remarks on his Translation, and the printed Book of my own. The Period above quoted, Mr. B. begun thus. *IN THE 1545 of the Christian Æra, in the Pontificate of Paul III.* [now he has it as I have it, *IN THE YEAR 1545, &c.* He omitted that word *YEAR* before] **BY DIGGING in the**, &c. (this he continues unalter'd; for wise reasons, to be sure) He goes on, *All the Learned of that Time admired these Marbles; and, SO TO SPEAK (pour ainsi dire,) legitimated their Antiquity.* Now he has unstiffen'd that Gallicism, and says, *IF WE MAY SO SPEAK;* But still he keeps the *French* word *LEGITIMATED*. I say, *The Learned are AGREED in their Antiquity.* Few *Englishmen* will understand by *legitimated*, what the Authors mean. Again, Mr. B. says, *Cardinal Farnese placed these Marbles UPON the Capitol, I say, IN the Capitol, where I dare say they are, and not in the open Air upon it*, which wou'd be but an ill way of preserving them. But to return to the History it self, of which as yet not above nine or ten Books have been animadverted upon, and of them hardly one half as yet exposed in the preceding Sheets: The rest another time.

The End of Number I.

THE

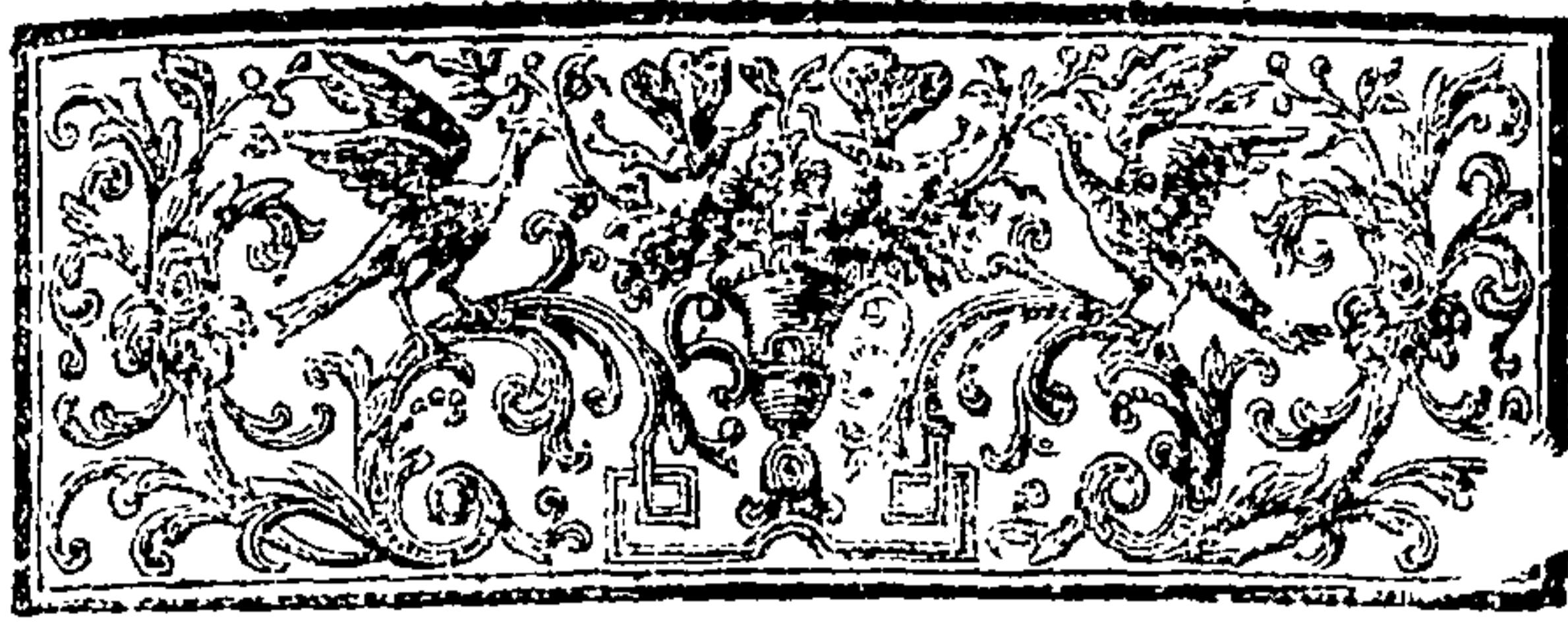
HENRIADE

OF

M. de VOLTAIRE.

An Epic Poem on *Henry IV.* of
France, justly call'd *Henry*
the **G R E A T.**

C A N T O I.



THE

HENRIADE

OF

M. de VOLTAIRE.

CANTO I.

H Sing the Heroe, whose prevailing Sword
As well as Birthright, made him *Gallia's* Lord ;
Who, by repeated labours, learn'd to reign ; }
Whose Bravery, unmingle'd with disdain, }
Cou'd as well pardon give, as victory gain.
Who *Mayn*, *Iberia*, and the League o'erthrew.
His Subjects Conqueror, and Father too.
Thee,

Thee, rigid TRUTH, 'tis thee, that I implore.
 Thy force and clearness be thy Votary's lore!
 Let royal ears attend thy voice divine:
 To tell Kings what they ought to know, is Thine.
 'Tis Thine to set before the Nations eyes
 The dire effects which from their Feuds arise.
 Shew how hagg Discord gain'd admittance first;
 Shew Princes erring, and the People curst;
 Speak, and if FABLE, as of old we find,
 Her gentler voice to thy fierce accents joyn'd;
 If her nice hand adorn'd thy haughty head,
 And thy bright beams were heighten'd by her shade;
 Permit both her and me thy steps to trace,
 To adorn thy charms, not hide their beauteous face.

VALOIS now rul'd, and his unsteady hand
 Let the reins float, and slacken'd the command.
 His languid spirits flagg'd, by fear befool'd,
 Or rather, in effect, (*) Valois not rul'd.
 No longer he the Prince whose infant age
 Victory had taught in battels to ingage,
 Whose rapid progress Europe saw with dread;
 And who up-rais'd his Country's drooping head,

(*) Henry III. is call'd Valois. Henry IV. is indifferently call'd, Bourbon, or Henry, or perhaps Navarre.

When at his feet the nations of the North
Their diadems laid, astonish'd at his worth.
(Some grace the second rank, eclips'd i'th' first;) The best of Subjects, and of Kings the worst;
From a brave Warrior, a weak Monarch grown;
He sunk beneath his Crown, and doz'd upon the Throne.

Magrin, Joyeuse, Quelus and Epernon
Reign'd in his name, a blest quaternion;
Voluptuous tyrants, they ingross the whole;
State-bawds, their soften'd master they controul,
And plunge in pleasure his lethargic Soul.

Mean-while the *Guise's* fortune takes large strides,
And torrent-like, or inundating tydes,
Bears all before it. On *Valois'* decline
They build their grandeur, and the King out-shine.
Twas they that form'd, by faction and intrigue,
That rival of his power, the fatal LEAGUE.

Within LUTETIA's walls, two Parties rise,
And proudly, even before their Sovereign's eyes,
Dispute for mast'ry; his wreck't Throne the prize.

His friends, corrupted, left him soon, and strait
His Subjects seize the frighted *Louvre's* gate,
And drive him thence; revolted *Paris* now
A foreign aid admits with welcome brow:
All things were giving way to Pow'r and Pelf;
All things near lost, when BOURBON shew'd himself;

The

The virtuous, warlike BOURBON came in sight;
 He came, and shew'd his blinded Prince the light;
 Restores his strength, conducts his steps, with care,
 From shame to glory, and from sports to war.

Now both the Kings to *Paris'* walls advance;
 A hundred nations fix their eyes on *France*:
 The various powers of *Europe* take th' alarm,
 And wait th' event to arm or to disarm.

Inhuman DISCORD exercis'd her reign
 At *Paris*, and inflam'd the League and *Mayn*;
 Horror she spreads throughout, and from the walls
 Aloud to *Rome* and *Spain* for succour calls.
 A fierce, relentless, bloody monster she;
 Even to her slaves a dreadful enemy.
 To make men wretched is her only care;
 Oft her own party's blood her hands besmear.
 Dwells like a tyrant in the hearts she fires;
 Herself the punisher of crimes she inspires.

Against this dreadful monster and her views,
 Both Kings resolve united strength to use.
 A hundred chieftains, fir'd with *Gallia*'s fame,
 Around the royal standards quickly came;
 Various in sect, but in revenge the same.
 To *Bourbon*'s hands their fortune is consign'd.
 As he had gain'd all hearts, all hearts he joyn'd.

One wou'd have said, the Army, thus submiss,
 Knew but one Head, did but one Church profess.
 Down, from the midst of the Immortal Choir,
 Louis, (*) of the *Borbonian* line the Sire,
 Did his paternal eyes on *Henry* place ;
 Presaged, in Him, the splendor of his race ;
 Pity'd his errors, lov'd his daringness. }
 His heirship to the crown he knew was sure ;
 That not enough ; he would his blindness cure.
 But *Henry* was advancing to the Throne,
 By paths conceal'd, and to himself unknown.
 Louis, his aid did lend him from on high ;
 But hid the arm which did that aid supply ;
 Left, with less danger gain'd, a sure success
 Might make the Heroe's glory so much less.
 Already, more than once, both sides had weigh'd
 The hazards of the Siege they now had laid ;
 Already diabolic Carnage had
 Throughout the realm, from sea to sea, been Mad ;
 When *Valois*, grieving, thus to *Bourbon* spoke :
 (His speech with interrupting sighs was broke.)
 You see what ills a hapless King endures :
 How low reduc'd ! My injury is Yours ;

(*) Louis IX. call'd St. Louis, from whom, by the male side,
 Henry IV. was directly descended.

The audacious Leaguers, tho' at Me they strike,
Aim at us both, pursue us both alike.

Paris no master is resolv'd to see ;
Nor Me that am their King, nor You that are to be.
They know that sacred tyes of blood, the laws,
And, above all, that virtue pleads your cause ;
And, of your future grandeur fearful grown,
They wou'd exclude you from the tottering Throne.
Religion, in her indignation fierce,
Ratling her keys, at you has launch'd her curse.
Rome, who without Militia wages war,
Commits her thunder to the *Spaniard's* care.
Subjects, friends, kindred from their duty fall,
Abandon me, or arm against me, all :
The *Spaniard* too exhausts my Subjects Veins,
And like a torrent drowns my desart plains.

Against so many who my rights invade,
Let us, in our turn, call in foreign aid.
Gain you, in secret, *England's* glorious Queen.
English and *French* I know are rarely seen
To march together ; such their mutual hate
And enmity, of an immortal date !

I know that *London* too, with rival eyes
And emulating thoughts, sees *Paris* rise.
But when such gross affronts my glory brave,
I have no Subjects, I no country have.

In their rebellious blood my sword I'll drench ;
And who avenges me, to me is *French*.
My usual secret agents I'll forego ;
In such a ministry they'll prove too slow.
You only I implore, your voice alone
Can influence crown'd heads my cause to own :
Go into *Albion* : There in my defence
Let your fame speak, and bring an army thence ;
Your Sword the conquest of my Foes makes sure,
But 'tis your Virtues that must Friends procure.

He spoke —————

The Heroe griev'd, and, jealous of renown,
Wou'd fain have had the victory all his own.
He call'd to mind when he and *Conde*'s head,
Without caballing, without other aid
But their own virtue, made the League afraid.
Yet, in subservience to his master's ends,
He for a time his brandish'd sword suspends.
Leaving the Laurels he in *France* had won,
At last he forc'd his courage, to be gone.
Amaz'd at his design the soldiers wait,
And all from his return expect their fate.
None to the guilty town the news reveal :
They all believe the Heroe present still,
Ready his thunder on their heads to deal.

His name, the strongest pillar of the Throne,
Terror still spreads, and fights tho' he is gone.

Now had he measur'd *Neustria*'s fruitful plains,
Mornay alone, the sharer of his pains,
Clos'd *Henry*'s side: wou'd ne'er from *Henry* stir:
His confidant but not his flatterer.
Too virtuous a support of error's cause,
Often his sword, and oft his pen he draws;
His zeal and circumspection never swerv'd;
And equally his Church and *France* he serv'd:
Cenfor of Courtiers, yet their darling deem'd;
Rome's Enemy, and yet by *Rome* esteem'd.

Between two rocks which brave the roaring sea,
And check, when angry, its impetuous way,
Beating the foamy torrent into spray,
DIEPE to the Heroe shows a quiet port.
On board in haste the mariners resort.
Proud masters of the waves, the Ships they ply,
And fit them o'er the liquid Wilds to fly.
Tempestuous *Boreas*, chain'd aloft in air,
Had left the Seas to gentle *Zephyr*'s care.
They weigh, set out, the less'ning land they've lost,
And have a distant glimpse of *England*'s coast;

When at the instant, the day's brilliant Star
 Withdraws his light; the waves are heard afar
 Grumbling; air whistles; scowls the angry sky;
 The winds tear up the billows, mountain high;
 The bursting thunder cracks from out the clouds;
 The lightnings glare and an abyfs of floods
 Left the pale trembling mariners no room
 Ought to expect but a cold watry tomb.
 The Heroe, by a raging Sea beset,
 Cou'd not his suffering country's ills forget;
 He thinks of nothing else amidst this rout
 Of elements; he turns his eyes about
 Tow'rds her, and seems to chide the adverfe winds,
 For thus retarding of his high designs.
 So, but less generous, on *Epirus*' Strand,
 When he disputed for the world's command;
 Trusting the warring winds and angry foam
 With the Earth's destiny and that of *Rome*;
 With *Pompey* and with *Neptune* too engag'd,
 CÆSAR against the storm his fortune wag'd.

The God of universal nature, now,
 Who flys upon the winds; whose wrinkled brow
 Up from its deep recess the sea does plow;
 Whose Will, for ends impenetrably wise,
 Does make the Kingdoms of the world to rise

}

Or fall, or change; that God whose awful Throne
 Is flaming light above the Heavens, look'd down,
 And through the midnight darkness of the sky,
 On the *French* Heroe deign'd to cast an eye.

He guided him Himself. He streight commands
 The storm to bear him to the neighbouring Strands,
 Where *Jersey*, from the bosom of the sea,
 Seems to advance, emerging to the day.
 Thither conducted by the Almighty's lorc,
 The Heroe now has set his foot on shore.

Not far a wood affords a calm retreat;
 Its darkness awful, and its stillness sweet.

A rock there stands, which when rough *Boreas* blows,
 Forbids the surge to trouble its repose.

A grott hard by is seen, whose simple make
 Does all its ornaments from nature take.

A sage old man, far from the courtly croud,
 Had sought sweet peace in this obscure abode.
 Free from disquiet, and, by men, unknown;
 His study turn'd upon himself alone.

Here he lamented all his ill-spent hours.

In pleasures lost, dissolv'd in loose amours.

On the enamel'd mead, with springs replete,
 He humane passions tramples under feet:

Resign'd he waits, till death dissolves his frame,
 And joyns him to his God from whom he came.

That

hat God whom he ador'd repaid him well,
nd sent down wisdom to him in his cell ;
e lavish'd on him gifts divinely great,
nd open'd to his eyes the book of Fate.

The Sage's mind, by God himself imprest,
new who the Heroe was ; and for his Guest
Near a pure stream prepares a country feast.
The Prince to such repasts no stranger was.
Beneath a roof of thatch, or on the grass,
With a glad Boor his time he'd often pass :
That he might seek himself, he courts wou'd shun ;
And, to be free, his Diadem lay down.

The troubles which all Christendom o'er-spred,
Afforded their discourse a useful head.

Mornay, who for his Faith wou'd even die,
To *Calvinism* lent no mean supply.

Henry still doubting, begg'd a ray of light
From Heav'n, to unseal his intellectual sight.

The sacred truth, said he, since time began
Has ever by the impotence of man

With error been involv'd. Bless'd God ! must he,
Who by Thy means alone desires to see,
Be ignorant of the paths that lead to Thee ?

Surely, had God so pleas'd, man wou'd ha' serv'd
So good a master, who so well deserv'd.

Let us adore the Schemes of God, said then
 The Sage, not charge Him with the faults of men,
 (*) I saw, in *France*, the birth of *Calvinism*,
 A feeble, low-born, and night-walking Schism;
 I saw the poor thing † here, exil'd from *France*,
 Slowly, and by a hundred tricks, advance.
 At length I saw it, from the lowest dust,
 This dreadful Phantom rear its tow'ring crest;
 Place it self on the Throne, insulting go,
 And kick our Altars down with free-born toe.

Then far from Court hither my steps I bent,
 The wrongs of my religion to lament.
 Some glimmering hope comforts me now I'm old,
 So new a worship cannot always hold.
 To the caprice of man its birth is due;
 It will be seen to perish as it grew.
 The works of men, like men themselves are frail.
 God dissipates their proud designs at will.

(*) In French, thus,

*J'ai vu naître autre fois le Calvinisme en France,
 Foible, marchant dans l'ombre, humble dans sa naissance.
 Je l'ay vu sans support exilé dans nos murs,
 S'avancer à pas lents par cent détours obscurs.
 Enfin mes yeux ont vu du sein de la poussière,
 Ce fantôme effrayant lever sa tête altière;
 Se placer sur le trône, insulter aux mortels,
 Et d'un pied dédaigneux renverser nos autels.*

*Those of Mr. Pope's Church may not like this version, but I can no more
 help Buffooning when Popery comes in my way, than their ZANY can when
 Scripture comes in his.* † In England.

He only stable. Vain their malice is,
To sap his Holy City's Edifice.
The ground-work of it he himself did lay,
That ground-work which shall Hell and Time defy.

To You, ('tis written in the book of Fate)
Himself, Great *Bourbon*, He'll communicate.
Since you desire it, You shall see a-right,
And your *Egyptian* darkness turn to light.
Yes, God has chosen You; his powerful hand
Shall lead you on to the supreme command,
Conduct your steps to the *Valesian* Throne,
Thro' many a well-fought field, and battel hardly won.
Ev'n now, his formidable voice I hear
Bids Victory for you the ways prepare,
The ways that lead to Glory —— But, O Prince,
Unless his light thy darken'd mind convince;
Unless the scales do from thy eye-lids fall,
Never expect to enter *Paris'* wall.

Chiefly avoid the weakness of the Great.
Of a soft Poison shun the enchanting bait.
Your passions fear. This does the Heroe prove,
To resist pleasures, and to combat love.
At length when your efforts have triumph'd o'er
The Leaguers, and, O Prince, your self much more;
When, in a horrid memorable Siege,
You a whole People shall with life oblige;

Then

Then shall the miseries of your Empire cease,
 And You lift up your eyes to God in peace,
 The God of your forefathers; then you'll find,
 He ne'er forsakes a heart that's well inclin'd;
 And that whoe'er is like Him may depend
 On a most sure support, and never-failing friend.

Each word, he spoke was like a fiery dart
 To *Henry's* Soul, and pierc'd his inmost heart.
 He thought himself in that bless'd period when
 The God of men deign'd to converse with men;
 When simple Virtue mighty wonders show'd,
 Commanded Kings, and Oracles bestow'd.
 He press'd the virtuous Seer with close embrace,
 While gliding tears stole down his cheeks apace.
 Then he perceiv'd the dawning of that light,
 Which afterwards appear'd as noon-day bright.
Mornay seem'd thunder-struck, but was not touch'd;
 The gracious gifts of God to him were grutch'd.
 In vain on earth the name of Wise he had got.
 Amidst his Virtues, Error was his lot.

While thus the Sage, instructed by the Lord,
 Did to the Prince's heart direct each word,
 The Tempest at his voice is pacify'd:
 The Sun again appears, the waves subside.
 Conducted back, *Bourbon* his Ship regains;
 The Heroe parts, and flies to *Albion's* plains.

England he fees, and in his secret breast,
 That powerful Empire's happy change confess,
 Where such judicious and so numerous Laws,
 Eternally abus'd, had been the cause
 Of various ills to Prince and People too.

(The stock was good, tho' evil branches grew.)

Upon this Theatre, this bloody stage,
 Where there had perish'd by each others rage
 A hundred Heroes. On this slippery Throne,
 From whence a hundred Monarchs have come down,
 A Woman, fortune at her feet enchain'd,
 (The Phœnix of her Sex;) a Woman reign'd.

ELIZA was her name; she caus'd the scale
 Of *Europe*, at her choice, to rise or fall;
 And made her yoke with ENGLISHMEN agree;
 Who nor know how to Serve, nor live in Liberty.

Her People, under her auspicious reign,
 Forget their losses, nor do once complain.
 Their launds are fill'd with flocks, an endless store;
 The fields with Corn; with Ships the seas all o'er.

Much fear'd on land, and on the waters more.
 Her Fleet, imperious, rides on *Neptune's* neck,
 And from the farthest shore calls Fortune with a beck.

London, once barbarous to the last degree,
 Centre of Arts and Sciences we see;
 The warehouse of the World, and *Mars's* Sanctuary.

Within

Within WEST-MINSTER's walls three Powers reside,
 Astonish'd at the Knot with which they are tied;
 The PEOPLE there, and PEERS and KING we find,
 In interest split, but by the law combin'd;
 Three sacred Members of that body, All;
 That Body which no foreign stroke can fall:
 Dreaded by those who breathe in neighbouring climes,
 Yet no less dangerous to itself—— Blest times
 When that the People, by their duty taught,
 Respect the Sovereign power as they ought!
 More blest when that the King, just, wise, and good,
 Respects the public freedom as he shou'd!

Alas, said *Bourbon*, when will *France* behold
 A Reign so just, and such an age of gold!
 Ye mighty Monarchs of the earth see here:
 A Woman has shut up the gates of war:
 A People who adores her, she has bless'd;
 And, o'er to *You*, foul discord has dismiss'd.

Mean while he reaches the enormous Town,
 Where plenty is kept up by liberty alone.
 * And now victorious *Cæsar*'s Tow'r he's show'd.
 Not far, *ELIZABETH*'s august abode.

* *Le Vainqueur des Anglois.* —— So Voltaire calls *Cæsar*.

Territa quæsitis ostendit terga Britannis. Lucan says of *Cæsar*.

Follow'd

Follow'd by none but *Mornay*, now he's seen,
 Devoid of Grandeur, waiting on the Queen;
 Without that empty pomp and show and noise
 Which Great ones, in their hearts so highly prize,
 But the true Hcroe ever does despise.

He speaks; and represents the wants of *France*.

His frankness is his only Eloquence.

Reducing his high heart even down to Pray'r;
 (Humility his greatness does declare.)

Serve you *Valesius*? said the wondring Queen,

Is *Bourbon* on the banks of *Thamis*' seen?

Does *Henry* sue to me in aid of those

Who whilome were his most inveterate foes!

From western *Phæbus* to *Aurora*'s gates,

No tongue but your long differences relates.

Does *Henry* that same arm for *Valois* wield,

Which he so oft has dreaded in the field?

His dangerous state, said He, has quite suppress'd

The rancour which so long our Souls possess'd;

Valois, no more a slave, his chains has burst:

Happier by far, if *Valois* at the first,

Relying on my faith, no aid had sought,

But what his courage and myself had brought!

He us'd too much of craft and guileful gear:

He was my foe thro' weakness and thro' fear.

Seeing his danger, I his fault forego:
 I conquer'd him before, and will avenge him now.
 Great Queen! In this just cause, for which I came,
 You may immortalize the *English* name:
 Crown your own Virtues, while our Rights you shield.
 O let not Monarchs to their subjects yield!
 * Avenge with me their quarrel, in the field.

Then strait *ELIZABETH* demands with haste
 To hear the troubles which had made such waste;
 To hear what springs, what machinations strange
 Had brought about in *France* so great a change.

Often has hasty Fame, said She, those feuds
 Inform'd me of, and those vicissitudes:
 But, in a swift career, her lavish mouth
 Much falseness mingled with a little truth.
 Her doubtful tales I always did reject;
 You then, from whom the truth I may expect,
 You the fam'd witness of those strifes, *Navarre*,
 Ever *Valois* his Staff, or Conqueror,

* This Speech is a poetical Fiction: For I don't find in English History that this King came hither in Person. But Queen Elizabeth sent over to France the Earl of Essex with 5000 Men to assist the Protestants there. And here it may not be improper to add, that the said Earl, upon his Return, telling the Queen, among other things, that the King of France, and the Knights of the Holy Ghost, wore a blue Ribband for their Order, and not a black one, as She and her Predecessors and the Knights here wore; Her Majesty thereupon ordered the blue Ribband to be worn ever after, as being a more agreeable colour, and set the example herself.

Explain the knot which ties You Two of late :
Please to unfold this mystery of State.

'Tis you alone can worthily recite
Your own exploits : paint, in their fullest light,
Both your misfortunes and successful deeds.
Your life affords a lesson for crown'd heads.

Alas, says He, must I my memory force
To trace that hapless story to its source !
Wou'd Heav'n, the angry witness of my grief,
Rather oblivion bring to my relief !
O that I cou'd forget the sad distress,
The many horrors that my Soul oppress !
Why do you, Madam, *Henry's* mouth compel
The rage and shame of his own blood to tell ?
The very thought on't makes me die away —
But, Madam, You command, and I obey.

While I the melancholy tale declare,
Pardon, Great Queen, truths shocking to the ear,
Which some might miss, or better veil than I ;
But *Bourbon's* Soul knows not Hypocrisy.

End of the first CANTO.